REFORMED CHURCH MESSENGER

Up, My Heart!

Walk in the light! In darkness there is fear;
The path is dim, and evil shapes appear.
Choose thou the sunshine, for it is thy right!
He knows no fear whose life is in the light.

Build on the heights! Below, in every breath,
Lurk germs of listlessness, disease, and death.
Life-giving air, bright days, and starlit nights,
These are for him whose home is on the heights.

Live near to God! In Him is life and peace,
Strength that endures, and joys that will not cease.
Full long thy feet the paths of doubt have trod;
Leave thy low life! Rise up, and live with God!

—Dr. William Pierson Merrill.

"Follow Me"

Didst thou ask for a life of ease, my child?
I trod Gologtha's road.
Didst thou ask for friends to cheer the way?
Alone I bore life's load.

Didst thou ask for gold to pave the way?
No home at all had I.
Didst thou ask for balm to heal life's woe?
I trusted our Father on high.

Didst thou ask for strength to carry on?
I live eternally.
Dost thou ask to share My glory on high?
Then, loved one, follow Me.

—M. D. T.

Success

Can you look the world in the eye, my friend,
With a gaze that is steady and clear,
Calm in the thought that your heart is clean,
You have nothing to hide nor fear?

Can you face your tasks with a song, my friend,
Face the hurts that the day may bring?
Do they sometimes crush you, and leave you forlorn?
Can you smile through them all—and sing?

Can you close your eyes and sleep, my friend,
In the deadly still of night,
Serene in the thought that you're playing the game
With tactics clean and right?

If your answer is "yes" to these things, my friend,
And you're also blessed with health,
You've achieved what gold can never buy,
You're a man of success and wealth.

For men may succeed in the eyes of the world—
Their reward is of silver and gold;
But the man who succeeds in the eyes of God,
Wins contentment and peace untold!

—Grace H. Poffenberger.

Italian Group

Abraham Little Bear, 9 years—3rd Grade
Bertha Black Hawk, 7 years—1st Grade.

(See "Birthday Greetings" in this issue)

Cuban Girls

PHILADELPHIA, JANUARY 26, 1928

E & M COLLEGE
READING ROOM

SIGNIFICANT STAGES IN RELIGIOUS EDUCATION AT ST. PETER'S CHURCH, LANCASTER, PA.

Paul M. Limbert

(Address delivered by Professor Limbert at the 30th Anniversary of the organization of St. Peter's Church School.)

(Continued from last week)

(2) Marked changes were made in the conduct of worship. The departmental idea was carried out here, also, with the conviction that children could enter more heartily into a service of worship which was especially adapted to their needs. Separate services of worship were conducted three Sundays every month in the following departments: Beginners, Primary and Junior combined, Young People, Men's Class, Women's Class. Following the suggestion gained from the Union School of Religion, once each month the whole school gathered for a joint worship service, thus preserving the consciousness of the unity of the School. Care was taken to have all these services carefully prepared in advance. The new Book of Worship, compiled by Prof. Hartshorne, was introduced into the School. Young people were given definite part in the service. Every alternate Sunday one of the classes in the Young People's Department took charge of the conduct of worship, aided by the teacher. In all these arrangements there was a great advance over the former mass worship conducted usually by the superintendent.

(3) A definite relationship with the seminary was established. Seminary students were required as a part of their work to lead the services of worship occasionally and were given an opportunity to observe the entire work of the School. A community teacher training school was started, in which the teachers of St. Peter's and other schools joined with the seminary students in studying the New Standard Teacher Training Course. Many graduates of the seminary in recent years have testified to the value of the training which they received in St. Peter's School.

(4) The organization was definitely established as a **Church** School. This implied that religious education is an integral part of the program of the Church, not a mere auxiliary nor an independent organization. It also signified the inclusion under one head of all educational agenices within the local Church. A committee from the consistory was appointed to have special oversight over religious education.

III. **Third Period (1924-1927).** A third period may be designated as beginning in 1924, although the division between the latter two periods is not distinct. Perhaps the development since 1924 is the fuller realization of certain principles inherent in the reorganization under the leadership of Rev. Pilgram. To my mind the new era had its beginning in the summer of 1924, when Dr. Charles Peters, of the Publication and Sunday School Board, and superintendent of St. Peter's School, conducted a Vacation School along experimental lines. The first Daily Vacation Bible School was organized at St. Peter's in 1920, but until 1924 the proceedure of the School followed a normal course. As a culmination of a close relationship with St. Peter's, the Publication and S. S. Board agreed to use this Vacation School as an experimental center. Dr. Peters and the superintendent took charge of the Primary and Junior Departments, respectively, and worked in first-hand contact with the children for the entire month. No printed course was followed, but these leaders endeavored to put into practice a newer principle which had been gaining ground. This principle is variously known as the "pupil-centered" or "life-centered" viewpoint. It means simply that materials are to be regarded as secondary and the needs of the pupil primary, that materials and organizations are to be adapted to the capacities, interests, and needs of individuals in varying stages of personal development.

In a recent article Dr. E. S. Bromer, who has been in close touch with developments at St. Peter's, has contrasted the older and the newer viewpoint of the curriculum very effectively. He shows that the former emphasizes lessons, and the latter, activities; the former concentrates upon knowledge; the latter, upon attitudes and habits; the former is confined chiefly to the Bible; the latter draws from a field as wide as life itself.

Following this experience in the Vacation School, Dr. Peters and the superintendent carried on an experimental Weekday Church School during the fall of 1924. The results of both experiments were written down carefully and distributed in printed form through the denomination. It was inevitable that the Sunday curriculum itself should be modified in accord with the newer principle. Since 1924 the courses in the various departments have been gradually put upon the pupil-centered basis. Notable in the Primary and Junior Departments departures have been made from the beaten paths. Teachers have frequently followed no printed course of study, but have developed their own curriculum on the basis of the life-problems of the children. Increasing emphasis has been placed on enlisting the activity of the children in enterprises in which they are deeply interested and which afford opportunity for the development of Christian character.

In the Young People's Division courses have been used without regard to following any single series of texts. The publications of all companies and denominations are eagerly scanned to find that material which will best fit the needs of particular groups. Sometimes classes are carried upon a pure discussion basis. The enlarging experience of the pupils is the guide to the selection of materials, rather than any logical or chronological order.

This educational principle has had an inevitable influence upon the **organization** of the School. One of the major endeavors of the last two years has been to secure greater unification throughout the activities of the School. The instruction and activity which takes place during the week has been closely related to the work of each department on Sunday. For example, the week-day work of the Primary and Junior and Junior High School Departments continues to some extent the program on Sunday. One of the outstanding achievements has been the unification of the young people's work. Instead of having separate organizations, called Christian Endeavor or Young People's Society, this group which meets on Sunday evening and holds occasional social gatherings is identical in membership and officers with the Young People's Department which meets on Sunday morning. Thus duplication of energy and competition of programs is avoided.

The departmental principle has been carried farther than ever before since gaining access to our new building, where more separate rooms are available. At present five departmental worship services are conducted every Sunday morning, in addition to the separate sessions of the Men's and Women's Bible Classes. Each of these departments has its principal.

Further unification has been achieved through the establishment of a Board of Religious Education, consisting of seven persons elected by the congregation. The general superintendent is now called the Director of Religious Education.

(Continued next week)

TWENTY-FIFTH ANNIVERSARY OF THE PASTORATE OF THE REV. WILLIAM H. BRONG, B. D.

On January 1, 1928, anniversary services were held in each of the three Churches constituting the Plainfield Charge, of East Pennsylvania Classis. In the morning at 10 A. M., at the Evangelical Church in Belfast, a memoir of the first pastor, the Rev. Theodore Ludwig Hoffeditz, was given by Prof. Paul L. Brong, son of the pastor, followed by a sermon on "The Offering in Worship, and the Spirit That Makes it Acceptable," preached by Rev. Mr. Brong, when he appeared before the congregation a quarter of a century ago, and based on the text, "And God Had Respect Unto Abel's Offering, But Unto Cain's Offering He Had Not Respect." Dr. J. Rauch Stein, who was present for all the services of the day, spoke on "Building Life By Days."

At St. Peter's Church, Plainfield, there was a reunion at 2 P. M. of all Church members received in the charge during Rev. Brong's pastorate. The Honorable Robert A. Stotz, Easton, Judge of Northampton County, a schoolmate and confirmation classmate of the pastor, gave a timely and able address on "Character Building." The anniversary sermon was preached by Dr. Stein, a theological seminary classmate of the pastor in the class of 1897, on "The Upward Call of the Church and Her Lord," from the text, Philippians III:13.

In the evening a third service was held at Trinity Chapel, Wind Gap. Miss Naomi L. Brong, a daughter of Rev. and Mrs. Brong, now pursuing a course of study in Religious Education at Boston University, most impressively told Tolstoi's story, "Where Love Is, There God Is," and the pastor preached his introductory sermon used 25 years before. This was followed by a brief congratulatory address by Dr. Stein.

Generous purses in appreciation of the faithful and exemplary life of their pastor were given him through representatives of the several consistories. Each congregation had prepared programs interspersed with appropriate and well-rendered choir selections. The only regrets of the day were the exceedingly cold weather, making it difficult for the members at a distance to attend—though at all the services the Churches were comfortably filled—and the temporary illness of the pastor's capable and highly esteemed helpmate.

Of the 18 Reformed pastors who served the Plainfield Charge in the almost 200 years of its history, only two pastors extended over a longer period than 25 years; that of the Rev. Thomas Pomp, who served 52 years, and that of the Rev. Ernest W. Reinicke, D. D., who served 32 years. Included in the record of these last 25 years of continuous service were the following interesting facts, to which the pastor referred during the services of the day:

Number of sermons preached at Church services, 3,825; addresses delivered, 3,184; pastoral calls made, 12,705; infants baptized, 729; adults baptized, 51; funerals conducted, 692; marriages solemnized, 245; catechetical classes conducted, 61; members confirmed, 687; members added by letter, etc., 705; total members added, 1,389. Of the 687 confirmed, 39 died; 261 were dismissed and erased; 387 are still members. Of the 705 received by letter, etc., 109 died; 293 were dismissed and erased; 303 are still members.

Total names on roll of charge are 865; now active from those confirmed and received by letter, etc., 690; which leaves 175 active members continuing from the previous pastorate.

In addition charters were procured from the court of Northampton County for

(Continued on page 23)

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(FOUNDED IN 1827)

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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EDITORIAL

THE BEST NEW YEAR SALUTATION

Preaching in Westminster Abbey on New Year's Day, Bishop Gore said there could not be a better New Year's Day salutation than Rom. 15:13, "Now the God of hope fill you with all joy and peace in blieving, that ye may abound in hope, in the power of the Holy Spirit." We need hope and the courage that accompanies it to embark upon a new year. Always and everywhere the truly human being is found hoping. As Schiller said, "For something better were we born" than what we now have. But to many it is *a difficult task to maintain hope.* The best of modern literature is full of pessimism. An answer given to the question, What is an optimist? is, "The man compelled to live with a pessimist;" and there is great truth in that cynical remark. The Socialist seems to assume that if the external arrangements of property, production, and distribution were better, paradise would come back; but we know it is not so. Without undervaluing the necessity of social reform we should remember that *the root of the matter lies in character.*

We have been passing through times of religious controversy, which have caused enthusiasm and excitement, but it was *about secondary and less important matters, not about fundamentals.* The most vehement expressions of opinion came from people who were obviously leaving out all considerations but those that appealed to their own side. Controversies of that kind leave people embittered and disheartened and perplexed. The remedy for every individual in times of religious and ecclesiastical controversy is deliberately to return to the fundamentals, to be firmly grounded in the primary things. If we believe in God we can have no reason for dismay or cynicism or despondency. *To believe in God is to believe that behind all accidents, chances, and appearances there is a Person and a purpose of good, One who knows and orders all things for a good end, and has created man a rational being, in order that he might co-operate with the Divine purpose, which is one day going to be realized.* A blessed creed is this—most fundamental, most elementary, and yet most momentous in its consequences.

Most people have a little religion now and then; they keep their life in departments. But God is in all things. The religion of theism is a magnificent religion. One who holds it can look out upon the world of turmoil and superficial religious controversy and one-sidedness with a great impartiality and a great quietness of spirit.

Yet that the whole universe is dominated by an omnipotent purpose of good, ultimately to take effect in the whole universe, is the most difficult act of faith; and the Bishop said he doubted whether mankind would ever have held it clearly or would keep it securely except so far as it developed a belief in God by belief in Jesus Christ as the revealer of God. Jesus spoke only about a few things, not matters of science but only fundamentals—the being of God and of man and his hopes, his perils, and his destiny, and about the good life which man is to live in correspondence with God. On those subjects He spoke not like a speculative philosopher, but with a tone of infallible authority. There were few people who could listen honestly to His words and manners of speech, and then say, "I do not believe that You know any more about these things than I do or any other man."

Christ's life and teaching showed that seeming failure was not real failure. In Him we saw translated not all the difficult things of God, but all the things that matter for practical living. We saw that seeming failure was not real failure, and that no good effort would be lost. We have enough to live upon, enough to inspire us with unconquerable hope and to leave us untouched by the noise of violent and one-sided controversialists. There could be no better wish for the New Year than this: "The God of hope fill you with all joy and peace in believing; that ye may abound in hope, through the power of the Holy Spirit." —Albert Dawson.

* * *

A MINISTER'S LIFE

A minister's son told me how his father served a number of small congregations out in the mountains. His mother's health was poor and while she slept on cold winter nights the father after preaching three times on Sunday would lay on the couch or stay up to keep the wood fire burning because there was scarcely enough clothing on the beds to keep the children warm. He only received $300 salary that year.

The son added: "I once asked him, 'Father, if the years were rolled back and you were young and had the chance to begin life over again, would you be a preacher? Would you leave the old homestead and go out not knowing where you would go, or how soon you would have to move.' Then my father, eighty years of age, helpless with paralysis, sitting in his wheel chair where he had rested for five years, said, 'Son, I would rather spend my life in the ministry than be a king.' "

So sons and daughters of ministers have royal blood in their veins.

While the preacher's salary is small, there are many compensations. So many good people you come to know. So many hearts and homes open to take you in. So many scenes of joy and sorrow, so strangely blending smiles and tears. He mingles with rejoicing friends and then out of the night comes the cry,

"Canst thou minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles on the brain,
And with some sweet oblivious antidote
Cleanse the stuffed bosom of the perilous poison
That presses on the heart?"

Wonderful and varied is the preacher's task, with that touch of mystery which we all feel but cannot understand. We come to a finer fellowship as we realize more fully how our lives are bound together in the love of God.

But the years go by, the preacher is growing old, sooner or later some one must take his place—and that is the heart-breaking time. It is in that hour that the Church can be a comfort and help, sustaining the weary ones over the last hard mile of the long journey home.

That is what Ministerial Relief and Sustentation is for. When we raise our funds for the care of the aged minister, we should think of it as a very sacred duty. It seems so hard to understand how any congregation could deliberately ignore this call of the Church and refuse to raise its quota. Or how any minister could be so blind and cruel as not to lead his people in making more ample provision for this cause.

If you are not familiar with the work, drop a line to the Board of Ministerial Relief, 1505 Race Street, Philadelphia, Pennsylvania. —J. W. MEMINGER.

* * *

REFLECTIONS OF A CLERIC

Many people boast of the breadth of their minds, but as I come to know them more intimately, I discover that their minds are very much like a certain Asiatic river—three miles wide but never more than fifteen inches deep.

The only trouble with a lot of the good people in the Churches as well as without is that they are good for nothing.

Some of my ministerial brethren are so fond of quoting statistics that I sometimes think that they have missed their calling: They should belong to the Government Census Bureau.

The weakness of many men's religion lies in the fact that it has never passed the infantile stage: They make loud confessions but have no deep convictions.

Of all the despicable expressions of religion I despise none so much as that of the popular evangelist who, in prayer, speaks to God in such dictatorial tones that a visitor might be led to assume that the evangelist was the proprietor of a hotel and the Deity was his bell-hop.

Many of my "liberal" and "emancipated" neighbors are now getting their theology, philosophy, sexology and laundry soap through the medium of bright colored magazines. One of the hobbies of these journals is to remind the world of the Church's lack of humility as well as of any virtue. Now I know that real Christianity has always been audacious; albeit, even secular historians have pointed out humility as one of its contributions to the moral and ethical thought of the world. At any rate it is heartening to know that both humility and audacity are very much alive in our age. As an example of humility par excellence, I would point to an advertisement which appeared in a recent number of the *London Mercury Magazine*. The advertisement reads, "To Understand America, Read *The American Mercury*. It is edited by H. L. Mencken, the foremost critic of the western world. Under his direction it has become, in three short years, the principal medium of intelligent American opinion." Can you beat that for humility? And for an example of audacity consider these words of Dr. Paul Elmer More who, writing of the decadence of popular literature in America (*Forum, Jan.*, 1928) says, "* * * meanwhile the field is left open to mere impudence and noise; and the critical ideas of the immature and ignorant are formed by brawling vulgarians like H. L. Mencken who, in stentorian tones, champion any crude product of modernism which appeals to their own half educated taste."

—*A Reformed Parson.*

* * *

A CONQUERING FAITH

Rarely does one find in a daily newspaper so discriminating an estimate of a Christian minister as in the editorial of *The New York Sun* on the late Dr. Cornelius Woelfkin, pastor emeritus of the Park Avenue Baptist Church. It is interesting both because of its source and because of its clear exposition of a point of view. The *Sun* of Jan. 7 says:

"In the steadily growing group of Protestant clergymen identified with the modern trend toward Christian liberalism Dr. Cornelius Woelfkin, who died in this city yesterday, was for upward of forty years an outstanding figure. Thoroughly skilled as a theologian, he nevertheless regarded theology as but a kind of traveler's guide to the Christian life. A scholar in all subjects relating to creed and dogma, he still insisted that dogma was not religion. Religion he defined in an address to a graduating class at Rutgers as an 'urge of divine discontent that goes out, not knowing whither, but seeking a country larger and victorious over a world that threatens and imprisons life.' He believed the Christian faith gave the power for such a victory.

"Undisturbed by the intellectual and spiritual confusion he often beheld around him, Dr. Woelfkin continually proclaimed the triumphs of a regnant faith. He was a believer to whom the word 'evolution' had no terrors, for to him it helped to explain religious growth as well as physical growth. Different persons, he thought, have different religious needs and therefore require different forms of worship, but at the bottom he held that all religious men belong to the same fundamental fellowship.

"Surveying his own age this great preacher found it good, in spite of the lamentations of those who are ready to suspect that the golden days are all in the past. Fewer persons go to Church in New York nowadays than formerly, he was wont to say; but he found compensation in what he described as 'great currents of religious feeling throughout the city,' as proved by 'the overwhelming response given to every spiritual movement which is carried on here.'

"Indeed, Dr. Woelfkin appeared strongly to suspect that the chief hope for a higher level of spirituality is to be found in the cities, because of the concentration of education in them, and not in the country, where conservative tendencies are most marked. He was a profound believer in the efficacy of education as an agency for undermining bigotry, superstition and intolerance. True religion and true science he envisioned as moving together hand in hand to enlighten and to uplift man. His own faith was essentially militant, as was evident in these stirring words he addressed to a graduating class at Brown University: 'Civilized man has outgrown the struggle of the jungle, but in the upward reaches of life higher issues still are challenging us to enter *the good fight of faith*. Get into the fight and pursue it with passion, and you will find that 'this is the victory that overcometh the world—even our faith.'"

Dr. Woelfkin's last book, *Expanding Horizons*, closed with some pertinent notes on immortality which are fittingly reprinted in this issue. They should help us to cherish the memory of this great soul who made so profound an impression for good on so many lives.

* * *

A TEACHER'S REGRET

The truly great scholar is always humble. Pride is a mark of inferiority. It has ever been true that those who

are doing the greatest work in the world are least conscious of superior attainments and achievements. Indeed, not infrequently they are inclined to under-estimate the importance of their ministry and to regard themselves as utterly unprofitable servants.

One of our greatest teachers, universally beloved, wrote sometime ago about one of his former students who is himself essaying to teach. "I was delighted to hear from him," he said, "even though it was a very poignant reminder of my failure to get him interested in the study of my subject. 'I meant well, tried a little, failed much,' as Stevenson once said, but I was particularly fond of him and to fail in his case was a sore disappointment. It is a joy to me to know that he is making good in spite of bad teaching. How many boys do that! God be praised! I have come to the conclusion that so far as the successful achievement of a student is concerned, four-fifths of the merit belongs to him and only the remaining one-fifth to his teachers."

There are many thousands who have sat at the feet of great teachers who will not agree with this estimate. The classic definition of a university (Mark Hopkins on one end of a log and a student on the other) rightly exalted the preponderating influence of outstanding personalities, towering high above buildings, laboratories and equipment of all sorts. It may be true that even the best of teachers will fail to get certain students interested in the particular subject they are presenting; and yet in a thousand ways they are helping to mold the thinking and the lives of their students, far beyond anything these humble men imagine. A man was speaking about one of his dear old teachers the other day with deep emotion. There were tears in his eyes as he voiced his regret over the sorrow and disappointment he had often proved to be to that teacher. "He thought he had failed utterly to do anything for me," he said, "and yet he influenced me more than any other man ever did, and I owe him more than I can repay." We believe that this expresses the debt of gratitude which many feel in their hearts for great leaders of thought who have held aloft the noblest ideals of human conduct and character and have tried faithfully to instruct and edify, to train and discipline, to exhort, reprove and rebuke, and best of all to give an inspiring example to their students. Such men and women truly belong to the immortals.

* * *

"PEN-PICTURES IN THE UPPER ROOM"

Dr. Bernard C. Clausen, of the First Baptist Church of Syracuse, New York, is known to many of us through his previous volumes on "Pen-Portraits of the Prophets" and "Pen-Portraits of the Twelve." In this new volume this brilliant preacher illuminates the episodes of the Last Supper. This solemn rite, which has been called by us "the inmost sanctuary of the whole Christian worship," has indeed an ever fascinating beauty for the devout soul, and a book like this, which is designed in its 14 chapters to focus our attention upon the Lord's Supper, should help to deepen and enrich the celebration of the Communion service for many. It is a Revell book and costs $1.50. It is safe to say that if you master this book you should be better prepared to share in the holy sacrament "in remembrance of Him."

* * *

"THE REFORMED CHURCH PULPIT"

At last we have seen the book for the appearance of which many have long been waiting—the volume of sermons by twenty-five pastors of our denomination, which has been edited by the Rev. Frederick K. Stamm, with introduction by Dr. Joseph Fort Newton. It is fitting that an adequate review should appear later in the MESSENGER, from the pen of some writer who is not represented in the book. At this time we wish merely, for the benefit of our readers, to call attention to the significance of this volume, as our denomination is one of very few to have such a book containing so many messages from the men of its own ministry. We have confidence to believe that this enterprise on the part of the editor will be appreciated, not only by our pastors, but in many of our Reformed Church homes.

The writers represented in the book are as follows: Allen R. Bartholomew, Elmer L. Coblentz, Charles E. Creitz, Paul J. Dundore, David Dunn, J. Albert Eyler, Addison H. Groff, Theodore F. Herman, Edgar F. Hoffmeier, Harold B. Kerschner, Henry Nevin Kerst, William F. Kosman, Paul Seibert Leinbach, John Nathan LeVan, Hobart D. McKeehan, Allan S. Meck, Paul Reid Pontius, Henry H. Ranck, George Warren Richards, Charles D. Rockel, Walter W. Rowe, Afred Nevin Sayres, Charles Edmund Schaeffer, Fred D. Wentzel, and Daniel J. Wetzel. The volume costs $2.50 net. Have you sent in your order?

* * *

A NOTABLE EPITAPH

The celebration of the 222nd anniversary of the birth of that many-sided American, Benjamin Franklin, has reminded us once again of the debt of gratitude we owe to him for his manifold services in the early days of the Republic. Benjamin Franklin has not been spared by the "poison pens" of our latter day iconoclasts, whose chief enjoyment in life appears to be the attempt to demolish the reputation of those whose memories have been our chief inspiration through the years. But this master-printer, statesman, and diplomat rightly maintains a high place in the regard and affections of mankind, and our children and children's children will continue to derive lessons from his homely virtues and his cosmopolitan spirit.

Among the things we may well remember is the famous epitaph of Benjamin Franklin, written in his own handwriting, at the age of 22, and which is to be found on his tomb in Philadelphia. It reads as follows:

"Epitaph written in 1728
The body of
B. Franklin, Printer
(Like the cover of an old book
Its contents torn out
And stript of its lettering and
Gilding)
Lies here, Food for Worms.
But the Work shall not be lost;
For it will, (as he believed) appear once more,
In a new and more elegant edition,
Revised and corrected
By the Author."

* * *

The Parables of Safed the Sage

THE PARABLE OF THE REVOLT OF YOUTH

I was riding in a Bus from one city unto another, and there came a man and sate beside me, and he and I got into Conversation. And he said, What dost thou think of the Revolt of Youth?

And I said, By this time, the world should have grown fairly used to it. For it began when Adam and Eve raised Cain, and hath been in progress ever since.

And he said, But this seemeth unto me to be worse now.

And I said, It is and it is not. For it is no longer a problem to be easily settled by the Migration of the Pioneer.

And he said, What is this that thou dost affirm?

And I said, In all past generations in this land of ours, Youth hath revolted and Gone West. That was the solution of the problem for the Bravest and also for the Most Obstreperous. But now there is no such Solution. It is all very well to laud the spirit of the Pioneer, but the

world is mainly controlled from Settled Communities, and the Open Road of the Pioneer cometh up against a Sign saying Keep Off the Grass, or Detour, or Verboten. Wherefore must Revolting Youth try a new method.

And he said, What is that?

And I said, Revolting Youth must wake up to the fact that the Elder Generation is no longer to be Escaped From, but must be Regenerated, and it is up to Revolting Youth, which is not likely to have so many Children of its own to bring up, to discover whether it can bring up Parents wisely and well. For now must Revolting Youth live in the same general area with the Elder Generation, its own Parents or the Parents of other Revolting Youth.

And he said, Hast thou any Prediction as to how it will come out?

And I said, Revolting Youth hath one important Ally, and his name is Anno Domini. It is he who very soon will remove the Elder Generation out of the way, and give unto Revolting Youth a chance to deal with the Revolt of those who are still more Youthful and more Revolting. But the elder Generation hath an Ally also, and that is the Experience of the Generations.

And he said, How many Generations hast thou in thine Experience?

And I said, All of them, but chiefly three, that of my Parents, that of my own lifetime Thus Far, and that of my Children.

And just then the Bus slowed down for my station, and as I was getting off, he inquired of me, Dost thou think that Revolting Youth can safely handle the World when we leave it to them, even the Schools, the Churches, the Literature, the Art, the Manufacture, the Transportation and the Politicks?

And I said, I do not think they can make a much worse Mess of it than we have made.

COMMUNICATIONS

Jesus, The Human Life of God

E. F. WIEST, D. D.

Daniel Webster was once asked whether he fully comprehended Jesus Christ. "No, sir, I cannot; and I should be ashamed to acknowledge Him as my Savior if I could. If I could comprehend Him, He could be no greater than myself, and I need a superhuman Savior."

It is certain that God only can forgive sin; and if the claim of Jesus to forgive sins is valid, then He is God. Henry Van Dyke beautifully expressed who and what Jesus was when he said that He lived the human life of God. However mysterious the doctrine of the Incarnation may be, this must be true—that God put all of Himself into Jesus that He could put into personality; and since God is a person, why could not all the fulness of the Godhead dwell in Christ bodily?

So often articles written to prove the Deity of Jesus try to do so by an exposition of the Bible passages bearing on the subject. That is well and good for Christians, but it does not meet the demands and even the needs of those who do not receive the Bible as an inspired book. Is there no other way to convince them that Jesus is God manifested in the flesh?

It seems to me that there are other arguments which may be adduced to carry conviction to a candid mind of the truth of this teaching. Here is one argument that should have force—**the early Christians believed that Jesus was God.** Were they all deluded persons? There were many thousands of them. Their number increased rapidly—so rapidly that in three hundred years the Roman Empire became, at least nominally, Christian. Were they all mistaken? Among them were many learned men. The apostles were no dunces. A band of a dozen dunces could not transform a civilization on the basis of a falsehood. Paul was a leader and a learned man, one of the greatest men of all time. What would they have gained by imposture? What risks they ran. How many lost their lives rather than surrender their faith. They preached their faith not only far away, but also at Jerusalem and in all Palestine. When we remember what it cost them and the change in the life of the world which their work wrought, we must believe that they were impelled by a great fact, the Deity of Christ.

Then in the second place, there is the life of **Paul.** The conversion of Paul has for centuries been an insuperable obstacle in the way of infidelity. Time and again they have attempted to prove that it did not occur, but today there are few facts, if any, in the history of those days more firmly established. Men, fair-minded men, have sought to prove it untrue, but have not only found it true, but have met Jesus and been converted in the search. The great apostle was an educated man. His letters prove it and are the spiritual food of hundreds of millions of people today all over the world. Seeing Jesus completely transformed his life and work. He is one of the world's greatest benefactors. Can such a life be based on a figment of the imagination? Paul's life is a powerful argument for the Deity of Jesus.

An additional argument for the Deity of our Lord is the evidence furnished by **prophecy.** It is not possible to read many of the Old Testament prophecies and not believe that they referred to Him and were fulfilled in Him. Notice some of them: He comes of the Tribe of Judah; He comes of the Royal line of David; He is born of a virgin; He is born in Bethlehem; the prophesied forerunner prepared the way; the Spirit of God is upon Him; His mission is to all the world; He suffers and dies; He is betrayed; another is chosen to fill the betrayer's place; He is scourged, mocked and abused; He suffers in silence; He is crucified, hands and feet pierced; vinegar and gall are given Him; His garments are divided; in His death He is both with the wicked and the rich; He is raised from the dead; He ascends into Heaven; He sends the Holy Spirit; He makes the Gospel a new covenant with all men. All of these prophecies were made from 4000 B. C. to the fall of man. They were never fulfilled in any other person, and circumstances are such today that they never can be fulfilled in the life of any other person. Their fulfillment could only take place in a Divine being. This must carry conviction of His Deity.

Another argument is **the story of the life of Jesus** as told in the Bible. Critics without number have ransacked every nook and corner of the world to find evidence to prove the Bible story a fraud or the product of feeble, deluded, deceived men. All kinds of theories have been advanced, the mythical theory, the legendary theory and others, but no man of any weight now offers these theories to disprove His story. He taught a perfect life and what no other man ever did before—He exemplified the ideal life in His character. There was in Him all we could want in a God. There was nothing in Him we would not want in a God. Who else but God could thus live? He was consciously God. Could this perfect Being be altogether deceived as to Himself? His followers worshipped Him. Men gave Him 701 titles conferring Deity upon Him. Was all this a blunder? These things deepen our conviction that He was God.

Possibly the most powerful argument for the Divinity of Jesus is His resurrection. No one can tell the uncounted efforts made by His foes to keep Him confined in the tomb of Joseph of Arimathaea, but in

THE AVIATOR'S PRAYER

Dr. Frank Grether

Eternal God, Whose mighty hand
Has poured the seas and shaped the land,
The stars Thy majesty declare,
And homing birds, Thy tender care.

O God, the boundless universe
Doth night and day Thy praise rehearse;
All beautiful Thy works appear
And flash the signal, God is near.

I confidently look to Thee,
Thou Ruler of the land and sea,
To be my Guard, to lead me right,
As through the skies I take my flight.

And O my Father, when I die
Swing wide the portals of the sky;
For Jesus' sake admit me then
To my eternal home. Amen.

Plymouth, Wis.,
January 12, 1928.

vain. Senator Cushman K. Davis, a learned historian, said years ago that something happened in the time of Christ that changed the world; that the resurrection of Christ would account for it, but nothing else would. Then must it not be true? The many efforts to disprove the resurrection have been just as unsuccessful as the efforts to disprove other facts connected with Jesus; the resurrection of Jesus is the one really fundamental doctrine of Christianity. There is no room here to fully argue it, not even partially. There is space only to enumerate the arguments which have been deemed sufficient to establish this doctrine.

(1) No one has proved or can prove it is **not true.**

(2) No particle of matter can be changed into nothing. It is inconceivable. How then can the greatest thing God ever made—a person—be annihilated?

(3) The nature of man. His body only grows to perfection. He never gains the knowledge of God, and nature and man and himself here. He never attains the perfection of character and life here he so much craves. Does God mean to mock him by disappointing him? No. Who can believe it? When there must be another sphere where man's thirst for knowledge and life will be satisfied.

(4) The universal longing for immortality.

(5) The well-nigh universal belief in it.

(6) The inequalities of rewards and punishments here on earth—God must be just; but no justice takes place on earth. Then God must have another sphere where justice must be done. Otherwise He cannot be God.

(7) The analogies of nature.

(8) Master minds have always believed it.

(9) Conscience, the ethical, implies the eternal.

(10) Man's creation in the image of God. There is something Divine in man and this Divine can never die.

(11) God's nature is **love.** Love lives on love. If God wants our love now, He will want it forever.

Adding together all these arguments we have the argument for the resurrection of **Jesus** and **man.** If then it is true that He arose from the dead, then the atonement on the cross and the incarnation must be true. Ah, yes, God came to man and united Himself to man in Jesus Christ.

God in Christ is light, and we shall yet have the Divine intelligence; **God in Christ is love,** and we shall yet have the Divine unselfishness; **God in Christ is holy,** and we shall yet have the Divine sinlessness; **God in Christ is peace,** and we shall yet have the Divine rest. **All through Christ! All through Christ!**

Intellectual Responsibility

By DR. GEORGE E. HUNTLEY, *in "The Christian Leader"*

(A Letter That Might Be Written to a Young Minister Who Might Exist, and Which Contains So Much Good Sense That You Cannot Afford to Miss It)

My Dear Gerald:

You have been graduated! That means that you have been commissioned, challenged, commanded. "To whomsoever much is given, of him shall much be required." You have been gifted with a first-class mind and you have been blessed with a first-class education. Now be a first-class man—else shame upon you! Your degree of "B. A." should mean "Bachelor of Ambition," and your degree of "B. D." should mean "Bachelor of Determination."

Now that you are entering a new phase of life, stepping from college to Church, you ought to pause and consider very carefully some of your further efforts for self-development. I charge you to keep yourself intellectually respectable. You are honored with the custodian of your mind. Give it good diet, keep it clean, and make it work. As your graduation gift I am sending you a copy of one of the richest, most delightful and mose useful books ever written—"The Intellectual Life," by Philip Gilbert Hamerton. Read it until it is worn out and then (the sooner the better) appeal to me for a second copy.

1. If your mental life is to be at all worthy, one of the first requirements is that in all your thinking and writing and speaking you shall define your terms with absolute precision. Despise vagueness. Abhor a fog. In accordance with this rule, state to yourself exactly what, for a twentieth century minister, is intellectual respectability. I hazard the guess that, whatever may be your particular phraseology, you will conclude that to be entitled to his own respect and that of his fellows the modern clergyman must seek such culture as will make his career most satisfying to himself and most serviceable to mankind. Very simple? Yes, but fundamental to a rightly adjusted life.

2. Such a mind as is implied in the foregoing definition will force a man to require of himself a personality in every way well proportioned. I remember to have seen on the walls of your room photographs of Michelangelo's statues of David and Moses. Study them with care. Some day you will go to Florence and Rome, and you will see the matchless figures themselves. Walk around and around the statues, observing them from every possible angle. Then allow yourself to be impressed with the perfect symmetry that the master artist has attained in the body of the youth and in the body of the majestic lawgiver. Not a member too small as related to the whole! Not a member too large! Every muscle appropriately developed! Every position indicating fullness of power!

You will be thrilled by the thought and the art of Michelangelo. I hope that he will make you determined to have a robust physique, for without it you can not render your rightful service to the world. I hope also that you will perceive his symbolism, and be won by his deeper suggestion that there should be adequate and proportionate development of every human power, bodily, intellectual and spiritual. Alas, that some men are physical giants, but intellectual weaklings! Alas that others are physical weaklings, but intellectual giants!

Just now we are concerned with the ideal of the well-rounded intellectual self. Take your dictionary and rid yourself of any narrow conception of the intellect. The balanced and efficient man not only reads, reasons and remembers, but he **relates** properly all that he acquires. So you must seek to develop your intellect in all its phases and functions.

3. You will not be prepared to take a very broad view of genuine culture and also to refuse and refute the petty notions with which some self-styled "intellectuals" have burdened the world. Who is the ignorant man, who is the educated man? Probably the angels smile at our human estimates. One man pores over the ancient classics and considers himself cultured. Another knows the life of the bird and the bee. One man can speak more languages than were heard at Pentecost, and he is very proud. Another knows how to make plants grow and blossom and multiply. One man can talk glibly about the fourth dimension and the law of relativity, and he thinks that he is an intellectual giant. Another "looks through Nature up to Nature's God." One man is thoroughly informed about "humanism" and "behaviorism," and he is exalted in his own eyes. Another understands humanity and leads men to behave with loving-kindness. A peasant may be wiser than a philosopher. A real student may develop his intellect on a farm or in a factory, while a blunderer may be "educated" away from vital truth. Dear Gerald, "all things are yours." Despise no culture. Say often:

"I am the owner of the sphere,
Of the seven stars and the solar year,
Of Caesar's hand, and Plato's brain,
Of Lord Christ's heart, and Shakespeare's strain."

4. A man of the best intellectual power will be able to live in helpful touch with the people to whom he speaks and with whom he associates. This is something particularly to be remembered by the Christian minister. Please keep in mind the sentence that ought to be the beginning of every course in homiletics—the best sermon is the one that does the most good. You will rate as very poor, then, any discourse that can not be understood by the audience to whom it is addressed. Many ministers take considerable false pride in "preaching over the heads of the people," when, in fact, they do nothing of the kind, but simply lack that first element in good teaching or good preaching, the power to establish and maintain a point of contact. It was said of a supreme leader that the common people heard him gladly; yet his message was deep enough for even twentieth century scholastics. And outside of the pulpit to be sure to seek that true culture which shall give you mind- fellowship and heart-fellowship with all sorts and conditions of men. Beware of any pretended intellectualism that separates you from sympathy with even the least of those who are in need.

5. If you are to be intellectually respectable you must have the power to concentrate your thoughts upon any important matter that is before you. If you were in some great gathering where a report was being read upon a subject of extreme moment, and you allowed your attention to be caught by one or two peculiar phrases and thereafter had to confess that your mind wandered from the principal theme, you would do yourself no injustice if you felt decidedly humble.

6. Intellectual power is manifested in the ability to pursue a subject persistently and consistently through its many complex ramifications. It is quite easy to have a surface knowledge about millions of matters. It is difficult to dig deeper and then deeper and then deeper and deeper. It is simple to take one or two steps in a logical process. It is difficult to follow through

to a worth-while conclusion. Work your brain until it perspires and groans.

7. Beware, Gerald, of the temptation to substitute reading for reflection, a subtle temptation in these days, when books, very good books, are being published as never before. A young minister boasted to me that he read at least five books a week. Well, he could remember some of the titles!

8. The truly intellectual man will never mistake vocabulary for vitality, nor prolixity for profundity. On my desk is a copy of a pamphlet written by a man who has enough degrees to require nearly the whole alphabet after his name. As his work was to be issued by a great university, he apparently thought that he must use no simple word when a long and technical substitute could be found. His ideas when at last they are ferreted out are not difficult and not uncommon. But he has carefully hidden them under a vast verbosity. To him should be commended Mark Twain's description of a pedant who indulged in four-syllable words and one-syllable ideas.

9. Keep your sense of humor and your sense of proportion. It is a false and ridiculous intellectualism that takes itself too seriously. In proportion to the vast unknown, that which is known to even the wisest man in the world is but infinitesimal. Laugh at yourself once in a while, especially if you find yourself getting a little supercilious and patronizing toward those who seem to you inferior. The older you grow the more you will appreciate the saying of Barrie in "The Little Minister," "Gavin, my boy, life is one long, long lesson in humility."

Gerald, I wish you could have heard two speakers who recently, on different occasions, appeared in Boston. The first was a young man. He came on the platform, full of pride, evidently condescending in spirit, confident in his scholasticism. He was careful in grammar and inerrant in pronunciation. His address, however, was a flat failure, because from the beginning he repelled and offended his audience. The other was a president of a great labor organization, who came to our ministers' meeting to speak on matters that pressed sore upon his big, loving heart. His education had been, not in the schools, but in the mines. He broke every rule of grammar. He said "them" for "those" and "them" for "they." He used few long words and such as he did use he generally mispronounced. But his thought was clear. He proceeded with absolute accuracy from point to point. He illustrated with magnetism. An orator? He would smile at the title. But he was an orator, for he made his hearers understand him, and agree with him, and resolve to go out and share in his work.

Do not mistake my meaning. Correct grammar is good. Accurate rhetoric is good. Abundant information is good. The erudition of the books is good. But clear thought is better. And human understanding is better. And Christian sympathy is better. I pray that you may have them all.

Yours with permanent friendship,

"The Pedagogue."

Scientific Attitude Toward the Study of the Rural Church Responsibility

DR. C. D. TAYLOR, *Dean of Graduate School, North Carolina State College*

The rural Church has been a subject for diagnosis now for a number of years. It is a question whether it has yet, in any instance, been subjected to real scientific study. It is the proposal of this article to forget all about rural Church mortality and mobility statistics and thus escape the pathological approach to the problem of rural Church analysis. Just so long as we look at the rural Church as a sick patient, just that long will we probably continue to offer something approaching patent medicine cures for its ills. Wouldn't it be worth while to attack a study of the rural Church with something approaching a scientific frame of mind, looking at it as an agency or institution which must live and work and die because of the circumstances and facts which condition its being?

What is the Essence of Scientific Attitude?

I suppose there are a hundred detailed things that one might list as indexes to a scientific approach. Some of them would probably be subject to question or controversy. I shall name just two, both of which I believe are sufficiently broad in statement to be accepted by all scientists or indeed by every one. They are: (1) that science insists that we shall not reach conclusions except on the basis of facts, and; (2) that every fact or phenomenon is explainable in terms of antecedent or conditioning circumstances.

I don't mean that science or scientists expect facts themselves to appear spontaneously out of the air or an explanation of facts to spring automatically from observed phenomena. What I do mean to say is that a real scientist starts with no prejudices or preconceived conclusions much less with any idea of what ought to be. He simply goes out to find facts and his attitude is like that expressed by Huxley in a letter to Kingsly, in which he said: "Sit down before a fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall never learn content and peace of mind. I resolved at all risks to do this." Furthermore the scientist assumes that everything he sees is what it is by right of an adequate set of causes or conditioning circumstances. His first step and purpose is to find what the facts are. His second step is to get an explanation of why they are just what they are. Only then can you get him to draw conclusions. If he goes further than this it will be only to insist that any activity or program which violates the facts, conditions and relations which he has discovered will suffer failure sooner or later.

Principles to Follow if a Scientific Approach is to Be Made to a Study of Rural Church Responsibility

If what we have said above describes a scientific attitude of approach to a fact or situation, then obviously the first step to a study of the rural Church's responsibility will be a willingness to face the facts without prejudice, preconception or any conclusions about what ought to be. The idea that the rural Church must be saved or that it ought to be this or that wouldn't enter. Some of the sought for facts would be: (1) The measurable or at least recognizable services which the Church renders to the day by day life of rural individuals and rural communities. (2) The pedagogical efficiency of Sunday Schools. (3) The fruitfulness or sterility of Church ceremonies. (4) The effects of sectarianism and other theological dogmas have upon human thinking and community harmony. (5) The influence of preaching upon behavior. (6) The feasible and practicable division of labor of the Church among other rural institutions and agencies. These six queries are not all. They may be only the critical ones. I state them as a challenge. If they stir up resentment or prejudice then they indicate how far we are from that frame of mind essential to a scientific approach to our study of the Church.

Once these and similar pertinent facts and conditions are discovered, a scientific attitude will demand a willingness to construct, reconstruct if necessary, the Church program, Church location and maybe the Church organization upon the basis of the facts and conditions that are known. If this means remaking the whole order of service at the Sunday meetings there should be no dodging. If it means giving up certain traditional approaches to the community and adopting whole new and radically different community services the Church will do it. If it means abandoning many whole rural Church plants and present congregational organizations it won't blink. If it means putting every activity of the Church to the test of its worth while influence upon individual behavior and community life it will eagerly do so and just as eagerly drop from its program every thing which doesn't meet the test.

If I might state a couple of scientific shibboleths as concluding remarks they may summarize what I have tried to say and furnish cues for our attitudes toward rural Church activities. "The game of science is to catch yourself in your own mistakes before someone else catches you." "The functions of both science and religion are to discover truth and propogate it and to discover error and destroy it." Many persons who think they are ardent in behalf of propogating truth lose their courage when it comes to destroying errors. The scientist believes one is as important as the other, even in a study of the Church.

Developing and Using Local Talent

REV. C. J. SNYDER, *Pastor of Reformed Church, Honey Creek Community, Dawson, Nebraska*

There is a frequently voiced wail concerning the scarcity of "talent" in the rural Church. It can be well contended that development of local talent depends upon three factors—information, initiative, and experience—and that it rests upon the country pastor: (1) to secure for his more promising human material such information on Church activities elsewhere as will awaken hopes of duplication or adaptation for the local field; (2) to guide the awakening initiative in those whom he hopes to build into his leadership structure; and (3) to make as certain as possible that the early ventures in responsibility shall give sufficient satisfactions that larger responsibilities will be assumed confidently. This requested brief article allows mention

of but a few instances of the development and use of talent in this congregation.

Two of the needs first felt after beginning work here were turned over to a Social Cabinet nominated by the pastor and passed upon by the consistory. This group was carefully chosen for training in conducting age-group socials and for fostering a Lyceum Course. Certainly not everyone chosen proves capable of planning and conducting social functions for groups within the Church or community; but there has been discovered some splendid leadership, able now to take a large share of this responsibility. For four years the pastor carried considerable direct responsibility in carrying on the Lyceum. But a group of men were being trained to conduct this activity; and so for the past five years the pastor has had little direct responsibility, simply assisting in selecting the course. And our course, in an open country community, compares favorably with those in towns of 3,000 population.

One of the greatest aids in finding available talent is the use of such study books as "Churches of Distinction," "Successful Methods," courses based on the Proceedings of the American Country Life Association, etc. Such courses enable the pastor to notice the individuals who make response to types of activities in other Churches; it gives opportunity to suggest reasons why certain ventures have not been attempted locally; opens the way for discussion of obstacles to be met and the opportunities within the parish. These courses (seldom called "study courses") have been tried in the women's association, special groups, and will have a place in the plans of the recently formed Brotherhood.

Perhaps one of the most gratifying uses of talent came about in the development of our orchestra. Such a step had been dreamed of, but when the musically trained niece of our chorister came to spend the summer vacation, it began to take shape. The aunt and niece interviewed parents about securing instruments, etc. With some encouragement here and there, the orchestra began practicing; and in early fall a creditable concert was given by a group in which there were many who had not played at all before that summer! That niece came again for another summer. In her honor the name chosen is Crystal Symphony Orchestra. Afterwards one of our own girls had had sufficient training to conduct the sixteen-piece orchestra. There have been changes in personnel, but the orchestra lives on and we are proud of it.

A number of projects might be described in which talent was both developed and used. But in closing it may be of interest to state some of the principles followed:

1. These have not been coldly dispassionate steps—each was begun in the belief that it would remedy a weakness. They were not hastily conceived solutions, but were developed out of continuous study of the Church and community. They were begun in most cases after considerable preparatory work had been done through private discussions toward a favorable attitude. They were not particularly unique—simply a proceedure new, perhaps, to this field.

2. There has always been the assumption that there is talent here. There are various ways to discover talent and test it in minor ways before risking a major responsibility. There are varying services needed from the constituency of the Church; but the discovery of the quality and quantity of talent goes on at the same time with the development of the general service program, and it is hard to tell which is cause and which is effect.

3. The coaching of new leadership must not be advertised. The fact that you have helped arrange a boy's response for the Father and Son Banquet need not be known. The surprised comment will convince folks that the congregation has unexpected talent, it will give confidence to the boy, and your first step in cultivating new talent has been made.

4. There should not be many new major ventures carried on at the same time. The pastor must be advisor and counsellor, must be ready to support with time and energy the new leadership challenged but inexperienced. New steps call for more than their relative worth of time, but gradually they will be adjusted to the general program.

Lindbergh Blocks Mussolini's Bloc

DR. CHARLES L. FRY, *Special Representative for South American Work in "The Lutheran"*

When President Coolidge announced his wise and welcome determination to attend personally the Pan-American Parliament, which opened in Havana last week, (January 16), to lend his aid in restoring the broken friendly relationship between the two Americas, nobody then had any idea that Colonel Lindbergh was so soon to be quietly getting ready to precede him as his fore-runner on this errand, and that his mission would have such marvelously happy results. The age-old Gospel of the Christmastide has pictured, from time immemorial, its angels on flying wing, bringing God's message of "peace on earth, good will to men," and as the exact meaning of the Greek word angel is a "messenger," from Heaven, was not this event in Latin America a beautiful twentieth century embodiment of that definition, even including the wings?

As another suggestive description, the bill-boards in Philadelphia have been advertising a moving picture film which they entitle "an epic of the air." This term cannot but strikingly call to mind Lindbergh's flight, first to Paris, then to Latin America, as being indeed an "epic of the air," in real life, and on a very high plane, as a beautifully effective antidote at this time of inter-racial suspicion and hostility.

Was it not a striking coincidence, too, that when Mussolini, as the self-styled twentieth century representative of the ancient Caesars, was writing his recent imperial summons to the Latin nations of Europe and America, to combine in a gigantic world-wide military bloc, and arm themselves against what he designates as "the menace of barbarism," (evidently meaning the preponderance of Anglo-Saxon culture and influence, as seen in Great Britain, the United States and the Protestant nations of Europe), at that very same moment Colonel Lindbergh, altogether unaware of Mussolini's threatening gesture of fanning the flame of race antagonism, was unconsciously putting the most effective quietus on the whole scheme, by getting his aeroplane the "Spirit of St. Louis" ready for his flight to Latin America, as a Christmastide messenger of peace and good-will toward the Mexican capital!

Isn't it interesting and cheering to note how this typical, warm-hearted, courageous Scandinavian-American, as one of the "barbarians" included in Mussolini's manifesto, should thus single-handed (without any blare of trumpets, or any announcement of purpose to nullify the belligerent proclamation), by one dexterous and timely stroke, completely block Mussolini's bloc, and checkmate his whole design, so far as the Western Hemisphere is concerned!

From Mussolini's point of view, and for his sinister purpose, it was undoubtedly a shrewd policy to take advantage of the public announcement of the Pan-American Parliament in Havana, as a favorable time to urge upon the Republics of our Southern Continent the perpetuation of their animosities toward the United States. But to his discomfiture, if anything ever fell flat, on the ears of Latin Americans, it was this attempted incitement from Italy to continue their ill-will toward the United States, coming as it did, just at the psychological juncture when their hearts were all aglow with admiration of their heroic visitor from the sky, and gladness to accept his proffered hand as a token of new racial friendship between the two Americas.

Both President Calles and President Coolidge, in their published messages concerning this new "tie that binds," emphasized the moral and spiritual effect which it will have on healing the breach and bridging the gulf which separates North and South. To the astonishment and joy of us all, President Calles' telegram spoke of the "consecrated" flight of the young Colonel, thus using a term which we would hardly have expected from him, and which we therefore treasure all the more. Then he added: "Our people know how to appreciate the worth of this flight from this point of view. It explains the frantic enthusiasm and the peculiar homage with which he was received, and the anguish we experienced when waiting for his arrival at the Airdrome, during those terrible three long hours of suspense, when we feared he might have encountered some mishap. It was not because of mere technical interest in the brilliant flight as a marvellous aviation stunt. I myself regard it from a higher standpoint, as an invaluable message and a priceless embassy

GATES OF HEAVEN

Hope guides the souls of toilers here,
And Gates of Heaven are ever near
Where faith and duty dwell;
Content to miss the noisy throng,
We travel on with joyous song
And angels' chorus swell.

The angel chorus heard one night,
When shepherds saw the sky alight
With Bethlehem's star so fair,
That song's still ringing through all time
And Bethlehem's star will ever shine
For true hearts everywhere.

The God of love is wondrous dear
And Gates of Heaven are ever near
To souls sincere on earth;
And Peace on Earth will be fulfilled
When life is lived as God has willed
At time of Jesus' birth.

Oh, may that angel song, sublime
Fill hearts not only at Christmas time—
May Heaven on earth abide,
And Peace unto all men be given,
As 'tis to angels in God's heaven;
May Gates of Heaven swing wide.

—M. D. T.

of good-will sent to us by the people of the United States, who chose the highest representative of their youth, power and heroism, and sent him to us to produce a firmer spiritual rapprochement between these two countries. This is my view of Lindbergh's flight, and I assure you that the results, from the point of view of greater friendship between the two countries, have already been positive and immediate."

To this President Coolidge replied: "It pleases me profoundly to reciprocate your welcome sentiments with all my heart, and to send Your Excellency my most cordial felicitations at this auspicious time."

The editorials in all our leading metropolitan papers expressed the same thought, that nothing like this ever happened in the Western Hemisphere before. Never was such a welcome accorded in the South-land to a North American. "Both the Government of Mexico and of the United States are anxious for an improvement in their relationship. The tension a year ago had reached the breaking point, and actual war was feared. It was well indeed that we had a Protestant President in the White House at Washington, when such terrific pressure was brought by the Knights of Columbus. A new policy has now been inaugurated. It is conciliation and mutual friendship. Lindbergh was the carrier of the good news in such a way that not only all Mexicans, but all Latin Americans can understand it. He is the symbol in the sky of a new atmosphere and a new spirit."

Doubtless Mussolini would have headed off the Paris errand too, if he had been able, because he did not want France to be on good terms with the United States, which that episode promoted, since he had long ago listed France to be a leading factor in his own contemplated inimical bloc of the future. Yet the Lindbergh flight to Paris, whilst it was and will always remain unique, nevertheless is usually regarded more as a triumphal feat of aeronautic science, than a spiritual undertaking. But so far as his flight to Latin America is concerned, taking the special circumstances into account, nothing like it ever happened anywhere.

What could be a more auspicious time than this Epiphany Season for the Protestant Churches of North America to conjoin their Continent-wide prayers, and their individual prayers during next week, for God's special blessing on the moral and spiritual results of the Pan-American Parliament in Havana, and to enlarge their educational and missionary efforts in South America, at this favorable Providential turn of affairs?

NEWS IN BRIEF

THE RUFUS W. AND KATHERINE McCAULEY MILLER MEMORIAL FUND PRIZE ESSAY CONTEST

Subject: **"In These Days of Change and Challenge, How Can We Spiritualize the Home Life of America?"**

Length: Not over 3,000 words.

Time: All essays must be received by Dr. Paul S. Leinbach, Executive Secretary of the Publication and Sunday School Board, by Children's Day, June 10, 1928.

Eligible: Any minister or member of the Reformed Church in the United States.

Instructions: (1) Sign essay with an assumed name, giving correct name and address on a separate sheet.
(2) Use one side of the paper only.
(3) Manuscripts, as far as possible, should be typewritten.

Prizes: First prize—$100.
Second prize—$50.

THAT APPEAL FROM CZECHOSLOVAKIA

It is interesting to note, that the appeal of Pastor Stulc, of Czechoslovakia, has been so generally read and so quickly heeded. Already several have volunteered to subscribe for the "Messenger" for him, send him books, etc. We have been asked for instructions as to where and how books, magazines, etc., should be sent. It will be best to send all donations made directly to Pastor Stulc. In fact, for some parcels, it will be cheaper to send direct to him, than to send to us. The postal rates on printed matter to Czechoslovakia is—eight (8) cents per pound. Packages limited in weight to four (4) pounds, six (6) ounces. If merchandise is sent to him, the rate will be fourteen (14) cents per pound, with a 22-pound limit. In addition to this merchandise rate, there must be made a Customs Declaration and an Inland Transit rate paid as follows: 1 to 2 pounds, 12 cents; 3 to 11 pounds, 20 cents; 11 to 22 pounds 36 cents. Of course, this Inland Transit rate does not apply to printed matter. We shall be glad to learn of any responses made to Pastor Stulc's request for magazines. The Publication and Sunday School Board will see that Sunday School supplies are sent. Perhaps some Schools will be glad to send him the large picture charts, of which, I am sure, he can use several, in his many schools. Address him, Rev. Jaroslav Stulc, Pastor Czech Brethren Church, Strankonice, Czechoslovakia, Europe. —A. M. S.

CHANGE OF ADDRESS

Rev. L. G. Beers from Martinsburg, Pa., to Macungie, Pa.

Rev. Wm. T. Brundick to 2301 S. Florida Ave., Lakeland, Florida.

Rev. Alfred Grether from 2900 to 3000 Iona Terrace, Hamilton, Baltimore, Md.

Rev. John A. Yount to 134 Shaw Ave., Turtle Creek, Pa.

Rev. George W. Waidner, presented the cause of the "Messenger" very acceptably to the members of Christ Church, Norristown, Rev. C. T. Glessner, minister, Jan. 22.

Mr. I. H. Stauffer, Treasurer, Elizabethtown, Pa., sent a check for $166, the second annual payment on the quota for this congregation for Ministerial Relief.

Evangelical services were held in Immanuel Church, Alliance Ohio, Rev. Otto J. Zechiel, pastor, from Jan. 4-15, with Rev. Dr. Rufus C. Zartman as Evangelist.

On Jan. 1, 1922, Rev. Charles D. Rockel began his pastorate of Christ Church, Altoona, Pa., and the 6th anniversary of that occasion was observed on New Year's Day.

Our two missionaries, Rev. Paul E. Keller and Rev. J. Frank Bucher, will sail for China on February 13, from Seattle, on the S. S. President Jefferson. Their many friends will wish them a safe voyage.

Rev. Dr. Ambrose M. Schmidt, director of the "Messenger" celebration, was welcomed to the pulpit of St. John's Church, Lansdale, Pa., Rev. Alfred Nevin Sayres, pastor, on Jan. 15, as a visiting preacher.

The annual congregational meeting of First Church, Washington, D. C., Rev. James D. Buhrer, Ph.D., pastor, was held Jan. 25. Election of officers was held at the meeting of the Men's Club on Jan. 23.

In St. John's, Lansdale, Pa., Rev. Alfred Nevin Sayres, pastor, the average Church School attendance for 1922 was 224; for 1927 the average was 466. Is there a School of similar size in our denomination that can match that rate of growth?

Rev. U. C. E. Gutelius, pastor of Grace Church, Philadelphia, Pa., started on Jan. 8, and continuing until Jan. 29, a series of special sermons on "The Ten Commandments in Modern Life," in both the morning and evening services.

Mr. L. W. Mensch, of Salem Church, Altoona, Pa., Rev. Victor H. Jones, pastor, advises us that the pulpit of the Church will be vacant after Feb. 1, and anyone interested may correspond with Mr. Mensch, Chairman of the Supply Committee, at 329 E. Caroline Ave., Altoona, Pa.

The Board of Ministerial Relief has just received a check for $375 from the Reformed Church in Belvidere, Tenn. This fine contribution from the Southland is greatly appreciated because it shows a noble spirit and a real sacrifice by the good people of Rev. Mr. Stuckey's congregation, Mr. H. Warmbrod, Treasurer.

In a recent letter from Rev. George R. Snyder, he refers to the hopeful outlook for the resumption of our work in Hunan Province. It seems new rules have been published by the Hunan authorities regarding schools, and that a few of our lower schools may be opened after the Chinese New Year.

Rev. Dr. Ellis N. Kremer was installed as pastor of Salem Church, Harrisburg, Pa., on Feb. 5, 1888, and plans are being made to prepare for the celebration of the 40th anniversary of his pastorate by a committee which consists of George I. Hollinger, Edwin C. Thompson, J. William Bowman and William M. Hain.

The Laymen's Association of the Reformed Churches of Harrisburg and vicinity will have a dinner on Feb. 7 in St. John's Church, Rev. David Dunn, pastor, to which all the laymen of all the Reformed Churches in Lancaster Classis have been invited. Judge Albert W. Johnson, of the Federal Court, will be the principal speaker.

Holy Communion was held in Second Church, Harrisburg, Pa., Rev. S. C. Hoover, pastor, on Jan. 15. A very splendid record of a total attendance of 1,712 for the year 1927 was made by the Juniors. The Church building narrowly escaped serious damage, if not total destruction, by fire on Christmas afternoon when a fire was discovered before it had made any great headway and was soon under control.

On Jan. 9, Dr. E. A. E. Palmquist, of the Phila. Federation of Churches, addressed the Reformed Ministerial Association of Philadelphia and vicinity on "The Federation's Program for 1928." At the Jan. 16th meeting, Rev. C. B. Alspach, read a paper on "The Outlawing of War;" and on Jan. 23, Rev. A. R. Tosh, on "The Finality of

the Christian Religion.'' On Jan. 30, Dr. J. Rauch Stein will read a paper on ''Companionate Marriage.''

Rev. J. H. String, D. D., Zelienople, Pa., just dropped into the office and handed the treasurer a check for $355.60 from Grace Church, Harmony, Pa., for Ministerial Relief. If all our congregations would take hold of their quotas in this business-like manner the entire endowment fund would soon be secured. What is your congregation doing?

One of our dear old friends, Elder Cyrus Heller, of Williamsport, Pa., in renewing his subscription, gladly lists himself among those who have read the ''Messenger'' over 50 years, and continues to feel that ''he could not get along without it.'' He is only sorry that his age interfers with the desire to engage actively in the work of increasing our subscription list. His good wishes and prayers for the success of the ''Messenger'' are deeply appreciated. Such friends are a blessing.

Grace Church, Washington, D. C., Rev. Dr. Henry H. Ranck, pastor, observed Communion on Jan. 15, when Dr. Henry Beets, of Grand Rapids, Mich., preached the sermon. The Week of Prayer was observed in union services with several other congregations in connection with a Conference on Evangelism, conducted under the leadership of the Revs. Wm. F. Klein and Harvey Klaer, of the Presbyterian Board of National Missions.

Rev. E. F. Wiest, pastor of the Grace Reformed Church, Columbiana, Ohio, writes of ''Suppose,'' the leaflet published by the Executive Committee of the Reformed Church, 316 Schaff Building, Philadelphia, Pa.: ''It is the very best of its kind that I have yet seen. If it does not stir the mind and move the heart there is no use trying to do anything more to wake up the spiritually dead of the Church. By all means put it into every Reformed Church home.''

Trinity Church, Canton, O., Rev. Dr. Henry Nevin Kerst, pastor, welcomed as their morning preacher on Jan. 15, Dr. Theodore P. Bollinger, Supt. of the Dept. of the Northwest in Home Mission work. On Feb. 5, Trinity will have the pleasure of hearing Judge Florence E. Allen, of the Supreme Court of Ohio, speak in the evening. ''Yaukey Day'' will be observed on Foreign Mission Day, Feb. 12, when each class and society has been assigned a quota to present as their offering for the support of Rev. and Mrs. Jesse B. Yaukey, and their two children, in China.

The Secretary of the Board of Foreign Missions announces that the Foreign Mission Day Services and offering envelopes have been sent to all the pastors. Should any fail to receive the packages they will please write to the Board at 1505 Race Street, Philadelphia. The supplemental material for use in rendering the service has been sent to the superintendents of our Sunday Schools. The title of the service is, ''Faith Is the Victory,'' and is most appropriate in the present unsettled state of the work in China.

The Norristown Community Training School for Christian Workers closed its first term of 10 weeks, Jan. 10. There were 67 students enrolled, from the majority of schools in Norristown. There were 28 credit students most of whom received 2 credits from the International Council of Religious Education. There were 52 credits issued and of that number 23 were given to members of Christ Reformed S. S., Elder Philip Wisler, Supt. Rev. C. T. Glessner is Director of the School. A second term is now in progress.

In that most readable parish paper, ''The Christian Forum,'' of Salem Church, Allentown, Pa., Rev. Wm. F. Kosman, pastor, appears a department on ''News of the Reformed Church,'' ably culled from the ''Messenger.'' Of course we like also the suggestion that those who forgot about the ''Messenger'' Centennial during the rush of the holiday season should now remember that the intensive effort to secure new subscribers and individual gifts for the endowment is scheduled to continue until June 1.

The regular business and social meeting of the Cedar Crest College Club of Philadelphia was held Jan. 18 at the Fuhrman Inn, with Mrs. Walter Scott and Mrs. A. B. Bennett as hostesses. Mrs. William F. Curtis presided over the election when the following were chosen: Mrs. Scott, President; Mrs. Smiley, Vice-President; Mrs. Geiger, Treasurer; Mrs. Heckler, Recording Secretary; and Miss Jennie Leh, Corresponding Secretary. Mrs. Curtis, wife of the President of the College, graciously thanked the Club for furnishing the living room of the ''House of Cheerfulness,'' the President's new home.

Grace Church, Duquesne, Pa., Rev. William H. Landis, pastor, recognized the Christmas season in song and story in a program by the S. S. on Christmas morning and a cantata presented by the adults and the choir. The offering for St. Paul's Orphanage will amount to $60 or $70. The pastor was presented with a bill-fold containing many brand new bills, by the little daughter of the S. S. Supt. On Jan. 15, Mr. Chreiman presented the cause of the Near East. Offering, $27. It is probable that the S. S. will contribute a sum sufficient to care for a child for one year.

Notice: The Evening Training School for Leadership in Church Work, at the School for Christian Workers, 12th and Spruce Streets, under the Boards of Education of the Presbyterian and Reformed Churches, filled the class-rooms to overflowing on Monday night last, when the first sessions began. There were 180 registered, and more are expected on Monday night next. Eight courses are being offered and 6 expert teachers have charge of the classes. This is the first such School these two denominations have had, and the response is very encouraging.

The host of friends of Dr. and Mrs. John C. Bowman will be delighted to read that a great event was celebrated in their new home, Douglaston, L. I., on Jan. 8—a most unusual experience shared by these good friends in the observance of their Golden Wedding Anniversary. Members of the family, neighbors and friends vied in doing honor with flowers and gifts to the handsome young couple, who have rendered so fine a service. It was a gala day that will long cause the hearts of Dr. and Mrs. Bowman to glow with gratitude. The ''Messenger'' sends its cheery felicitations.

Grace Church, Allentown, Pa., Rev. Ralph S. Weiler, pastor, on Jan. 8 started a series of Happy Hour Services. Throughout the services the pastor is preaching on the subject of ''Folks I Have Met.'' The average attendance for the year, both morning and evening services. was 293. The membership at present is 390, the percentage of attendance being 79%. Grace Church has just completed the 5th and most successful Every Member Canvass, with an increase in pledges amounting to $300. In making comparisons it was found that pledges have increased $1,600 in 4 years' time.

To serve faithfully for 48 years as an officer of a Christian congregation is no little distinction, and Zion Church, Millersville, Pa., Rev. A. W. Barley, pastor, honored itself in honoring its beloved elder, Dr. Abraham B. Bausman, who has now been elected Elder Emeritus. At the Communion service on Jan. 8 the congregation and Sunday School presented to Dr. Bausman a basket of beautiful flowers, so smybolical of his long and devoted service, which as was well said in their resolutions, ''set an example of self-sacrificing loyalty to the ideals and program of the Church which has been a constant inspiration to others.''

LOOK ! !
TWENTY THREE
NEW SUBSCRIPTIONS
IN ONE
CONGREGATION
MADE POSSIBLE
BY THREE
LOYAL MEMBERS
PAYING
FOR THE SAME.
ISN'T THAT
FINE?
WHO WILL
FOLLOW LEADERS
SUCH
AS THESE?

A. M. S.

The year 1927 closed with a fine balance in all auxiliary organizations and the Church treasury of the Church of the Incarnation, Newport, Pa., Rev. U. O. H. Kerschner, pastor. The triple anniversary, which celebrated the founding of the congregation and the laying of the first and second cornerstones, held on April 24, and the 12th anniversary of the present pastorate, observed on Nov. 20, were two outstanding occasions in the history of the congregation. A very excellent pageant was given by 62 young people at Christmas time, when the offering for the orphans amounted to $125 in cash and included a barrel of fruit. The winter Communion was well attended. A large catechetical class is being organized.

Salem Church, Frostburg, Md., Rev. John W. Keener, pastor, observed Christmas with a full day's activity. At 5.40 A. M. Christmas songs were sung in front of the the Church and at 6 A. M. the annual early service was held with a large audience. Special music and a brief sermon by the pastor constituted an inspiring program. The S. S. was well attended at 9.45 o'clock, and at 11 A. M. morning worship was held. A program of special music and sermon ended the day. The offerings amounted to $696.81. The S. S. rendered a program on the following Monday evening. The offering for St. Paul's Orphanage was $59.24. Watch Night service on New Year's Eve, Union Prayer Services the first week of the New Year, Holy Communion on Jan. 8.

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The annual meeting of the congregation of Bethany Tabernacle, Phila., Pa., Rev. Arthur Y. Holter, pastor, was held on Jan. 11. It was most encouraging.

A valued reader in China Grove, N. C., writes: "The 'Messenger' is a great comfort to me. May God's richest blessings rest upon the whole staff."

The Martinsburg, Pa., Charge, of Juniata Classis is vacant. Rev. Howard S. Fox, Roaring Spring, Pa., is Chairman of the Classical Supply Committee. Any person interested may communicate with him.

Rev. Dr. Howard H. Long, pastor of St. John's Church, Red Lion, Pa., handed his resignation to the consistory on Jan. 15, having received and accepted a call from St. John's congregation at Evans City, Pa.

The Christmas season at Christ Church, Roaring Spring, Rev. H. S. Fox, minister, was one filled with real treats for the membership. The day opened with carol singing at 6 A. M., and early Christmas candlelight Matin service was rendered. A pageant was given in the evening.

Rev. Lamont G. Beers, of Martinsburg, Pa., who accepted the call to Solomon's Church, Macungie, Pa., began his new work Jan. 22. This congregation has been without a regular pastor since Nov. 1, 1926, Rev. J. R. Rothermel rendering faithful service as stated supply.

Salem Church, Catasauqua, Pa., Rev. Henry E. Gebhard, pastor, on Jan. 15th had its Holy Communion served in the pews for the first time in the history of the congregation. The services were well attended. 8 additions were announced; 3 by letter and 5 by reprofession.

The annual congregational meeting of Zion Church, Lehighton, Pa., Rev. Paul Reid Pontius, pastor, was held Dec. 25, when the preparatory service was also held. Starting on Jan. 8th the pastor is delivering a series of sermons on the general theme, "Love Stories of the Bible," continuing for several months.

St. Peter's Church, West Pikeland, Pa., Rev. Lloyd M. Knoll, pastor, had very encouraging reports at the annual meeting. The Church has been growing steadily and now has a membership which is the largest in the history of over a century. Three members were added to the roll since Jan. 1. All bills have been paid, and the amount of benevolence is greater than ever before.

A Christmas pageant was presented by the choir and S. S. of Trinity Church of Strawberry Ridge, Pa., Rev. Thomas G. Jones, pastor, on Christmas Eve. After being presented to a Church filled to capacity, the pageant was repeated on the following Monday evening. A generous offering was received for Bethany Orphans' Home. The pastor was remembered with a purse.

St. Vincent Church, Spring City, Pa., Rev. J. G. Kerschner, pastor, reports the largest winter Communion, by 15, during the present pasorate. The pastor and family were kindly remembered with a purse and other useful gifts during the holiday season. The congregation will join five other rural Churches of the community in the observance of the World Day of Prayer, February 24.

A very interesting service marked the annual observance of the Christmas season in St. James Church, Lovettsville, Va., on Christmas Eve. A beautifully rendered pageant was presented on the stage which was most artistically arranged and lighted with many colored lights. Personal gifts were distributed and the members of the S. S. received their usual treat. The offering of the S. S., Mr. George M. Souder, Supt., amounted to $18.14 for the orphans.

Holy Communion was observed in Zion's Church, Greenville, Pa., Rev. Paul J. Dundore, pastor, on Jan. 8. The congregation deserves to be commended for the very generous offering of $1,300 which it gave for St. Paul's Orphans' Home. The Church School has engaged the services of Prof. Ralph Heim, of Thiel College, to conduct a course of study on the supervision of the Church School, which will be presented on five consecutive Wednesday evenings, starting on Jan. 18. On Jan. 15 the pastor began a series of sermons on the "Seven Letters to the Seven Churches in Asia Minor."

The Christmas offering for Bethany Orphans' Home from St. Stephen's Church, Perkasie, Pa., Rev. Howard Obold, pastor, amounted to $490.10. The Polyanna Class purchased a new range for one of the cottages in which Mrs. Herman Schmidt, a member of this congregation is one of the matrons. One feature of the Christmas service was the presentation, by the catechetical class of 1927, of a beautiful wool bunting 4x6-foot Christian flag, mounted on a 9-foot oak pole, surmounted with a brass cross. The pastor received the flag from 3 members, who marched forward with it, Olive Heckler making the presentation speech, and handed it to Supt. Baringer, who placed it on a gilt bronze stand, which was part of the gift.

Christ Church, Roaring Spring, was favored with a very special series of preaching services. The visiting minister for the occasion was the Rev. C. D. Rockel, of Christ Church, Altoona. Mr. Rockel took for his general theme, "God." The Church was filled every night, the folks who came once found it impossible to miss any of the discussions. It was with sad regrets that the week closed, for there was an earnest desire for more of such great thoughts on God. An open forum was conducted by Mr. Rockel after each sermon and many questions were answered to the satisfaction of the congregation present. An urgent invitation was given him to return another year.

During the last 5 years, The Layman Company has circulated more than one hundred million pages of pamphlets advocating tithing, either free or at less than cost. They now offer to send, postage paid, a package containing 38 of these pamphlets, aggregating 500 pages by 33 different authors, for 50 cents. They include "Thanksgiving Ann" and one other in playlet form; also a "Tithing Account Book" with plain directions for use, and "Adventures in Tithing," a 96-page book. The price is less than the cost of production. Please mention the "Messenger;" also give your denomination. The Layman Company, 740 Rush Street, Chicago, Ill.

Church of the Ascension, Pittsburgh, Pa., Rev. Henry L. Krause, pastor, on Dec. 20 sent its annual box to St. Paul's Home. In addition to 56 dresses and 39 boy's waists, cash donations amounted to approximately $100. A member of the Church also sent two boxes of fruit. A little surprise was sprung upon the Church School by Mr. and Mrs. Thomas on the night of the Christmas program, when they gave to the S. S. 80 copies of "The Sunday School Hymnal." On Sunday evening, Dec. 11, the pastor addressed the W. M. S., of the Hough Ave. Church, Cleveland, O., at their annual Thank-Offering service. The first quarterly Communion for the year 1928 was held on Jan. 15.

It is heartening to get such a message as this from far-off Oklahoma: "We live in Northern Oklahoma and, of course, there is no Reformed Church within reach of us. But we can't get along without the 'Messenger.' I have read it as far back in my life as I can remember—old Penna. Dutch stock, you know. I could no more forget the Reformed Church than I could forget the dear old mother who gave me birth, and if we ever again get where we can get to a Reformed congregation, we surely will do it. So you see, we couldn't possibly get along without the 'Messenger.' Yours truly, D. H. Fisher." Isn't that a fine spirit? Would there were thousands of old Reformed Church stock, who exhibit a similar spirit when transplanted to other communities!

Grace Church, Allentown, Pa., Rev. Ralph S. Weiler, pastor, held its annual congregational meeting on Jan. 4, when officers were elected, reports received and plans for the future discussed. During the evening, Rev. Mr. Weiler was presented with a substantial purse by his people, as a mark of esteem. Charles Heller, elder, made the presentation speech. Reports from the organizations showed that during the past year approximately $12,800 was handled for various purposes. The pastor's report showed that in the 4 years of his pastorate 264 new members have been added to the roster, making a total enrollment of 400. 62 members were received last year. In the same period he officiated at 5 funerals of his Churchmen, performed 25 baptisms, and officiated at 11 weddings. Average attendances at services last year were 296 per Sunday. The congregation has decided to make a survey of the surrounding area for the purpose of getting a concise record of the Church affiliations of the people residing in that section of the city.

Christmas was a very joyous season in St. John's Church, Red Lion, Pa., Rev. Dr. Howard H. Long, pastor. In the evening of Dec. 25 the S. S. rendered a cantata, with Supt. J. M. Flinchback presiding. 50 characters took part in the cantata which was considered by the large audience to have been one of the best entertainments given in years. The electrical display was particularly beautiful. Preceding the cantata, children under the direction of Mrs. H. H. Long and Mrs. D. D. Miller, gave pleasing recitations. The offering for the Hoffman Orphanage amounted to $97. Mrs. Long was presented with a bridge lamp by the teachers of the Primary Department, of which she is superintendent. The pastor and his wife were very kindly remembered by many of the congregation. The yearly settlement of Emmanuel's congregation on Jan. 2nd was closed with all obligations met and with a balance in the treasury. An order was drawn for the payment of the Classical apportionment in full for 1928. Communion was celebrated on Jan. 1, when 3 were received by letter into the fellowship of the Church.

St. John's, Phoenixville, Pa., Rev. A. A. Hartman, pastor, had a delightful Christmas season. The program by the S. S. involved more participants than any previous year. The cantata, "The Greatest Gift," by Petrie, rendered by the choir of 25 voices, Mrs. G. W. Stiteler, directress, was especially pleasing. Offering for the orphans was not as large as several years previous. The Centennial of the "Messenger" was observed in a special service, sample copies were distributed and some new subscribers were obtained. This congregation is contemplating the liquidation of all debts Feb. 1st. It is among those congregations that has the major portion of the Apportionment paid for this year. Before a large audience Miss Minerva Weil related her captivity experience at the Thank-Offering service of the W. M. S. The pastor is nearing the completion of a two-series of sermons, one, "Travel Talks on Sacred Places of Palestine and Their Teachings" and the other, "Pictures That Preach." A small copy of these master paintings is given to each one who attends.

In Messiah Church, Phila., Pa., Rev. W. S. Harman, pastor, Christmas Day was observed with a program given by the smaller children of the S. S., in connection with the morning worship, and a pageant, writ-

ten by the pastor, which depicted five scenes of the life of Christ, was given in the evening by 50 members from the Adult, Senior, Intermediate and Junior Depts. of the S. S. The pageant consisted of the reading of the stories of the events, and the dramatizing with Christmas hymns which were memorized. The pastor and his family were very substantially remembered by the members of Messiah. As part of the S. S. worship period, the program is being built around the Memory Hymn suggested each month by the "Messenger." In October a new order of worship which combines Church and Sunday School, was started. An average of 75% to 80% of the S. S. children now attend the morning service. The organized, graded work is accomplishing very satisfactory results in the S. S., which is steadily increasing in its enrollment. The young people of the Church are very busy in the various organizations, taking part in basketball teams, Boy Scouts, choir and orchestra.

Printed pamphlets of Scripture readings, prepared by the pastor of St. John's, Pottstown, and St. Paul's, Stowe, Rev. Walter D. Mehrling, were placed in the homes of the charge between Christmas and the New Year. Besides the annual Christmas entertainment by the Sunday School of St. Paul's, there was a splendid cantata. The annual Christmas entertainment by the Sunday School of St. John's, as well as the usual Watch Night Service, were held. The play, "All On a Summer Day," was given Jan. 12 under the auspices of the Y. P. S., of St. John's. The work of coaching was efficiently done by Superintendent Rutter, and the preparation of the actors for their stage appearance was the work of Mr. Weekly. At the meeting of St. John's Men's Club, Jan. 13, the report of the committee on the giant banquet of Reformed men to be held Jan. 27, was enthusiastically received. Two new members have been received at St. Paul's, and another subscription added to its "Messenger" list. "The Reformed Church Pulpit" has been received as a gift from our friend, Mr. Emory L. Coblentz. Substantial purses were given to the pastor by each Church, for which he wishes, through this channel, to make further acknowledgment.

The annual meeting of St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, was held Jan. 10. Charles R. Krick presided. George S. Fisher recorded the minutes. The following statistics were read by the pastor: 38 baptisms, 29 marriages, 49 funerals (16 members, 33 from community), 84 sermons, 802 pastoral and sick calls, added 104 new members, 1,598 members on the roll—a net gain of 29, and 26,409 worshippers on Sundays during the year. Improvements on Church and parsonage properties cost $5,572.95. Debt on parsonage paid at Easter. The old plans for new pipe organ and improvements of interior of the Church were rescinded and the committee authorized to prepare a complete new set of plans at once. The following officers were elected: Elders, Simon P. Stoudt and Charles M. Leinbach; Deacons, R. R. Arts, Ephraim C. Stump, Arthur D. Kline and Harry Matthews. The Treasurer, J. L. Sloat, and retiring officers, Elam F. Fidler, W. H. Schultz, L. D. Frederici, Howard Schlosser and Harry Flickinger, were given rising votes of thanks. The spiritual and financial response of the congregation is very favorable. The last year was successful for pastor and people, with spiritual and temporal conditions good in spite of the Zeit-Geist.

In St. Paul's Church, Youngstown, Ohio, Rev. A. D. Wolfinger, D. D., pastor, the annual meeting of the congregation and reception of all members who joined the Church during the year was held on the 29th of December. The attendance was the largest and the reports of various organizations showed larger results than any year of the present pastorate. The pastor's Sunday School Class served the supper. The junior congregation, which the pastor organized the first year, gave a fine report with $104 in the treasury. The Amicus Girls contributed $275 toward the Church liquidation fund. The Men's Class paid for the decorating of the Church. Christmas was observed by a children's party, pageant and exercises by the Primary and Junior Departments. Prof. I. H. Prosser, who recently took charge of the choir, gave a fine musical program with twenty voices well trained for the work. The pastor and family were well remembered with checks, bills, baskets, boxes and 150 post cards. Through the observance of "White Christmas" a large number of needy families were made happy. Out of the City-Wide Personal Evangelism came the formation of the Pastor's League, a group of people quietly giving themselves for service at the direction of the pastor. No office to hold, meetings to attend, nor collections to be taken. Only consecrated personal work. The pastor had the honor recently to read a paper before the city ministerial meeting on "World Tendencies in Religion." Dr. Burkholder gave a fine address on China.

First Church, Youngwood, Pa., Rev. Victor A. Ruth, pastor. The W. M. S. held their annual Thank-Offering service Nov. 27. The illustrated lecture, "Japanese Womanhood," was presented by the pastor. The offering amounted to $54. At Harrolds, the ladies presented the play, "The Pill Box," the offering amounted to over $60. Early dawn Christmas service was held, S. S. at 9.30 A. M., and the special service, "White Gifts for the King," under the direction of Mrs. H. E. Kimmel, was given at 4.45 P. M. A number of gifts of service, as well as of substance, were presented. So well pleased were the leaders of the Church with the results of this service that they are of one mind in their belief that this type of service is a most appropriate way of observing the birthday of the "King." The annual Christmas entertainment was presented on Christmas evening at Harrold's. Offerings for the orphans were taken at both Churches. The Week of Prayer was observed in Youngwood by 4 of the 5 Protestant Churches with union services. The meetings closed with a union Communion service in the United Brethren Church, on Friday evening. Mid-winter Communions were held at Youngwood on Jan. 8, and at Harrold's, Jan. 15. The pastor recently officiated at the marriage of Howard Bender and Miss Mabel Keller, both members of the Harrold congregation. Rev. Mr. Ruth says: "I am hoping to send in 10 or 12 new subscribers in a few weeks."

In Dushore, Pa., Rev. W. B. Duttera, S. T. D., pastor, the work has taken on new life after a lapse of some time. Much was necessary in the way of reorganization in all departments, and the people have responded in a most commendable manner. New Sunday Schools have been organized in both congregations with a large enrolment already. Members who had become identified elsewhere have returned and taken hold of the work with the keenest interest. Aid societies have resumed functioning and contributed most liberally in making greatly needed improvements, such as furnishings, a new range and floor covering for the kitchen at the parsonage. In the Redeemer congregation they assumed the finishing and equipping of the basement, which was never completed since the Church was built many years ago. This has been done at an expense of over $200, all met in advance as all improvements have been. They now have an ideal place for social and other purposes as the occasion may require. At Overton they are

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planning, with a large portion of the expense in sight, to place a basement and furnace at the Church. In both congregations the Christmas festival was fittingly celebrated to the delight of all, and liberal offerings made to Bethany Home. The Holy Communion was also celebrated in both congregations, when 11 were added by confirmation. Good-sized catechetical classes are under instruction. A Young People's Society has been formed, which promises much for the future. Indeed, a most hopeful outlook is presented.

The fall of 1927 marked the beginning of a new period in the history of Trinity Church, Gettysburg, Pa., Rev. Norman L. Horn, pastor, when, in October, a great barrier to progress—the delapidated graveyard—was removed and a fine new parsonage is being built. The mind of the people is now occupied with the new developments around the Church and it has had a very marked effect. Organizations are busy raising funds for a new Church School, a new social room, the Church auditorium to be made new, and the exterior of the Church to be made new. The congregation is a unit in this project and much elated over the present progress in material things. A very wholesome relation prevails between minister and people; the slogan for 1928 is "The New Year and the New Trinity." The Christmas season was a happy one for minister and people. Two splendid Christmas programs were rendered in the Church. The Christmas offerings were given to Hoffman Orphanage. 17 Church School scholars were awarded for regular attendance during the year. The minister received a Bible and a gift of money. Mrs. Horn received a handsome comfort from the Ladies' Aid. During December the Ladies' Bible Class served the Rotary Club and in January will serve the Lions' Club. The Church is becoming a centre for many similar functions which bring in revenue for the proposed new developments. Dr. C. N. Gitt and Walter A. Snyder were elected elders, James W. Gilbert and Charles Ogden, deacons. T. J. Winebrenner was re-elected Superintendent of the Church School.

In the Glen Rock Charge, Pa., Rev. S. M. Roeder, D. D., pastor, Home Mission Day was observed in November, when the pastor spoke in the cause of the mission at State College. The offerings were commendable. On Dec. 11, the W. M. S., of which Mrs. S. M. Roeder is president, held its Thank-Offering service. Their program was made much more interesting and helpful by the presence and splendid address of Miss Alliene S. DeChant, of Hanover, Pa., who delighted everyone with her message and was invited to return to give another inspiring address on some phase of mission work. The Christmas services were as follows: a dawn service from 6 to 7 o'clock, which brought out a good-sized and interested congregation. The pastor was presented with a handsome sum of money at this service. At 10 A. M., the Trinity S. S. rendered their Christmas program. The offering for the Hoffman Home

was liberal. Mrs. Roeder was kindly remembered with a sum of money from her S. S. class. At the same hour, the pastor held services at St. Peter's Church, where the orphans were also very kindly remembered. In the evening a splendid pageant was rendered under the direction of the pastor's wife. It will be long remembered and the impression left upon the minds of the old and young will never be forgotten. On the Wednesday preceding Christmas, the congregations of the Reformed and Lutheran Churches united at Fissel's Church in a very enjoyable program. It is likely that the entire offerings for the orphans will amount to about $330 for the entire charge.

All the services were largely attended at Grace Church, Sharpsville, Pa., Rev. G. P. Fisher, pastor, during the Christmas season. Offering for the orphans, $90. Rev. W. M. Diefenderfer brought the message on Thursday of the Week of Prayer; 4 members were received into Church membership on Communion Day; 5 young people are now attending a Community Leadership Training School. The annual congregational meeting was held Jan. 8, when reports from the various organizations showed a successful year of service. Benevolent treasurer reported apportionment for the year paid in full. A new building is to be started as soon as weather will permit.

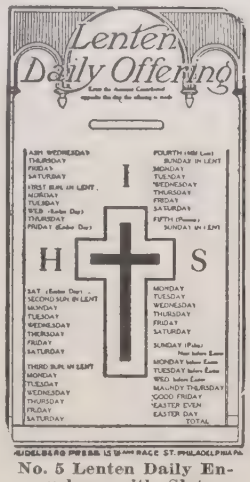
The Salem-Zion, Philadelphia, Pa., Rev. A. W. Klinger, pastor, Sunday School Association held its annual meeting on Jan. 16th. The business meeting was preceded by a fellowship supper, which was prepared and served by the young women of the society. It was decided to bring the "Stewardship Essay Contest" to the attention of the School, urging all the scholars and young people to study stewardship and participate in the contest. Two of the members are regular attendants at the Training School for Religious Teachers, which meets at the Whitherspoon Building. Three of the members of the Young People's Society will attend the class in "Recreation" at Temple University.

First, Hamburg, Pa., Rev. Dallas R. Krebs, pastor. This is the first item to the "Messenger" since assuming this pastorate October 1, 1926. The following facts indicate a healthy growth. Church attendance has increased 125%. All Communions show a 70% increase over last year. Benevolences are paid monthly. A catechetical class of 27 is being prepared for confirmation at Easter. $500 was paid on the indebtedness of a purchased property alongside of the Church. An electrically-lighted bulletin board was purchased by the Hearthstone Circle. The Sunday School attendance was increased 111 per Sunday over 1926. The School supports several Armenian children. The School also gave an offering of $260.26 to the orphans at Bethany.

St. John's Church, Bellefonte, Pa., Rev. Robert Thena, pastor, conducted a 6 A. M. service with a sermon and special music by the choir on Christmas morning. At 4 P. M., the S. S. gave a very impressive pageant. Offering for Bethany Orphans' Home amounted to $120. The Every Member Canvass held on Jan. 8 was a financial success. At the annual meeting of the S. S. and C. E., held on Jan. 10, the S. S. reported that over $600 had been given for benevolence during the year. The annual congregational meeting was held Jan. 11; expenditures of nearly $6,000 were reported, leaving a balance of $471.39 in the treasury. 21 members of the Brotherhood presented a very clever play on Jan. 13 before the Halcyon Class of the S. S. and the Ladies' Aid. Holy Communion was observed on Jan. 15, when the offering for apportionment amounted to $204.

The Easter Offerings

To promote Self-Denial Offerings, and serve as a constant reminder that beginning with Ash Wednesday each day until Easter an opportunity is given to contribute to the Easter Fund, we offer these **Slot Offering Envelopes.**



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No. 5. Lenten Daily Offering Envelopes made of heavy, white paper. The design is printed in purple on a background of delicate green. Price, **$1.25 per 100,** postpaid; **$10.00 per M,** postpaid.

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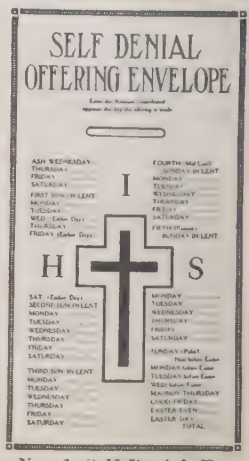

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PUBLICATION AND SUNDAY SCHOOL BOARD OF THE REFORMED CHURCH

Schaff Building, 1505 Race Street, Philadelphia, Pa.

St. Peter's Church, Zelienople, Pa., Rev. Dr. J. H. String, pastor, which has been extensively rebuilt and enlarged, will be rededicated in a week of special services, January 29-February 5. The former pastors will be the prominent speakers. Rev. Prof. E. R. Hamme, of Central Seminary, and Rev. W. S. Harman, of Phila., preaching on Sunday, and Rev. Charles Peters, Ph.D., Director of Research and Experimentation in Religious Education of our S. S. Board, will speak at the "Home Coming" of all former and present members on Wednesday evening. On Sunday afternoon there will be a service in which all the pastors and Reformed Churches of the Connoquenessing Valley will bring greetings, Butler, Meridian, Petersville, Evans City, Harmony, Middle Lancaster and Ellwood City. The improvements have cost almost $30,000. The Church and S. S. have been made very beautiful and impressive.

Last fall a large proportion of our congregations joined in the Simultaneous Every Member Canvass,—many of these congregations made the Canvass for the first time. For very many good reasons a large number of congregations were unable to make the Canvass at that time and they are now arranging to make the Every Member Canvass this spring. These congregations will still find available for their use all of the instructions and literature that helped to make the Canvasses so successful last fall,—helps for the pastors, instructions for the canvassers and interesting pamphlets for the members. All pastors who are arranging for a Canvass during the next few months will find it to their advantage to write to the Executive Secretary, 316 Schaff Building, Phila., Pa., for a copy of "A School for Canvassers" and a copy of "Every Member Canvassed" before making any of their plans. These helps and the literature for the members will be furnished free of charge.

To date there have been handed to Rev. Edwin M. Sando, pastor of the West Manheim Charge, Pa., 8 renewals and 2 new subscriptions to the "Messenger." "The News" says: "You owe it to yourself, to your children, and to the great cause of the Master's Kingdom to keep informed in regard to His work; get the Church paper and read it during 1928." The pastor and his family express their hearty thanks for the many Christmas greetings and other kind remembrances received during the Christmas season. St. Bartholomew's Church recently installed a Silent Alamo Electric Light Plant, the cost of which was met by the Aid Society of the Church.

The Sunday Schools of Wentz's Charge, Pa., Rev. George W. Hartman, pastor, held delightful Christmas festivals which were exceptionally well attended. The combined offering from Wentz, Christ and Grace Churches, amounted to $119.81 for Bethany Orphans' Home. The members of the 3 congregations united in presenting their newly-elected pastor with a Christmas gift in the form of a "Whippet" automobile.

Requests for new literature for the Stewardship Essay Contest have been pouring into the Stewardship Department. Within two days after the initial announcement of the Contest was sent out, letters were received asking for the free packets for the various age groups, desiring more information about the Contest, either with respect to Essays or Posters. It is hoped that not only the congregations which have participated in the Contest during other years will have a fine representation in 1928, but also that those which have hitherto not joined in the Contest will take advantage of this splendid opportunity to emphasize Christian Stewardship among the young people. Anyone desiring information concerning the Essay Contest or its attendant feature, the Poster Contest, or who desires literature as help in writing an Essay may obtain it free of charge by writing to the Stewardship Department, 316 Schaff Building, 1505 Race Street, Philadelphia, Pa.

A wonderful and inspiring Christmas season was spent in Karmel Church, West Philadelphia, Rev. W. G. Weiss, pastor. Christmas Day was ushered in by a dawn service at 6 A. M. with special music by the choir and a Christmas message given by the pastor in both languages. The Church auditorium was filled to the doors, so that a large number were obliged to stand. In the evening the German department of the S. S. held their Christmas exercises, and on the Wednesday evening following the English branch of the Sunday School. The Church was also filled at both these services. The generous offerings were for the benefit of the new S. S. building. The usual gifts were exchanged, and the pastor and his family were also well remembered by the congregation and friends. The Week of Prayer was observed Jan. 3-6, which were very well attended, and the pastor occupied the pulpit every evening. Communion was observed Jan. 8, morning and evening, and 8 new members were received into the fellowship of the Church. The yearly congregational meeting was held on Jan. 18 and was also well attended. All reports showed a very healthy growth, both spiritually and financially. The Church services and the Sunday School were exceptionally well attended during the year, and 95% of the members communed during the year. A special meeting is to be held with the consistory and officers of the various Church organizations to speak over, and consider plans, for the proposed S. S. building.

The birthday of our Lord and Saviour was fittingly remembered in the East Petersburg, Eden Charge, Rev. Walter C. Pugh, pastor. Members of the East Petersburg congregation on the Sunday evening before Christmas presented the pageant, "When the Star Shone," to one of the largest audiences that was ever in Trinity Church. Every available space was occupied. The pageant was well rendered and said to have been the best ever given in East Petersburg. Christmas morning was ushered in by an early morning union service, which was held in the Trinity Reformed Church at 6.00 A. M. It was a very impressive service. Two Christmas anthems were sung by the joint choirs of Zion Lutheran and Trinity Reformed. The Christmas lessons as recorded in the gospels were read and the congregation which filled the Church joined in singing some of the old Christmas hymns. The Christmas offering of Trinity for Bethany Orphans' Home was $41. The pastor and family were also remembered with a well-filled purse. On Christmas evening members of the congregation of Grace, Eden, presented the pageant, "When the Star Shone," to a large and appreciative audience. The men of Eden, who took the part of shepherds, also took that same part at East Petersburg and the men of East Petersburg, who took the part of the Wise Men at East Petersburg, came to Eden and took that same part there. Monday evening, the day after Christmas, the Primary Department of the Eden Sunday School gave a well rendered Christmas program which consisted of Christmas exercises, recitations, solos, songs and a short talk by the pastor. The Christmas gift of Grace, Eden, for the orphans at Bethany was $58.08. This was the largest gift they have ever given for this cause. The pastor and family were also remembered with a number of gold eagles and some greenbacks. The superintendent of the Sunday School, Mr. Cecil Patterson, was surprised when he was presented with a beautiful picture of the Christ entitled, "I Am the Way, the Truth and the Life."

BETHANY ORPHANS' HOME
Rev. C. H. Kehm, Supt.

A Tribute

Dr. More, Supt. Emeritus of the Home, was requested at the meeting of the Board of Managers, held Jan. 5th, to draw up a fitting tribute on the relation of Jacob E. Ranck to the Home while serving as a member of the Board of Managers. Brother Ranck served on the Board of Managers from 1905 to 1922. The record of the minutes show that he attended the meetings regularly and entered into the business with earnestness and interest. At the meeting of the Board of Managers on Jan. 5th, therefore, reference was made to the recent departure of Brother Ranck, a former member of the Board, by calling attention to the obituary notice published in "The Reformed Church Messenger." In that notice it is said of Brother Ranck that "he was indeed one of the well-beloved patriarchs of our denomination."

Brother Ranck was especially well-beloved by the people who learned to know him as a companion of genuine and unselfish workers in and for the Home. There he was always able to find his part in the work and always willing to do it. He recognized the Home as a field of service for the Lord—a field to be worked for Him, unselfishly and devotedly, for the welfare of His children, for the honor of His Church, for the glory of His name. Mr. Ranck attended Board meetings faithfully. Being interested in every activity of his denomination, he was especially pleased to learn that his Church, in caring for the orphans at Bethany, gave special attention to education, missions, and benevolence, and that his part of this work could be done in such a way as to keep him in close touch with young people. He deserves grateful remembrance.

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Tired teacher: "Very."—**Outlook.**

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Home and Young Folks

Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

THE SECRET OF HAPPINESS

Text, Proverbs 16:20, "**Whoso trusteth in Jehovah, happy is he.**"

Near the close of the old year and at the beginning of the new year, there were two expressions that fell from millions of lips. They were, "I wish you a Merry Christmas," and "I wish you a Happy New Year." The echoes of these wishes still linger among us, and I hope they may abide with us throughout the year. It is one thing, however, to wish one a happy year and quite a different matter and a more difficult task to make it a happy one.

Happiness seems to be a boon which all men crave and for which they strive. If they do not now possess it, they follow it like a will-o'-the-wisp, in the hope that they may some time catch it and bask in its sunlight.

Since happiness is what everyone desires, it will be well for us to endeavor to find its secret. This is not so difficult a task as many of you may think. In fact, the secret of happiness ought to be familiar to all of you; at least, it may be known by you if you will open your eyes to see it, your ears to hear it, and your hearts to receive it.

Do you think for a moment that, if happiness is the great boon of mankind which we believe it to be, God would hide it from us and keep it secret so that only a few could find it?

As the air, without which we could not live, is found everywhere and is freely given to all, so are the higher spiritual blessings constantly flowing from God's hands for all who will receive them. The air is not such a rarity that one must seek it in ocean caves and on mountain heights in order to live. Nor is happiness such a rare thing and its secret so securely hidden that only a few can find it. The air is for all, therefore, we may freely breathe it. Happiness is for all of God's children, and He has placed into every one's hand the key to its secret, therefore, all may be happy.

But why are only a comparatively small number of persons in the world happy? Because most persons do not use the key which God has given them; because too many seek happiness where it cannot be found; and because a great many have wrong ideas about happiness.

If I were to ask you, "What is happiness?" what would you say? You would probably answer: "Happiness,—happiness,—let me see—it means—being happy." But when you say that, you haven't told anything. Let me ask you an easier question, "What would make you happy?" It would be a very interesting experiment to gather a large number of persons together—men and women, boys and girls—and to pass slips of paper around and ask each one to write down the one thing which above all others would make them happy. What a variety of answers we should receive, and we should find that about nine out of every ten wishes would be based on a wrong conception of happiness.

Some would wish for wealth, others for health; some would wish they had enough money to spend the remainder of their years in leisure; some would like to have a home of their own, and others would like to possess the object of their love; some would desire fame, and others that they might attain to success; and thus the wishes would run on, but most of them would be based on a wrong principle.

Let me tell you once for all time that happiness does not lie in any material object outside of you. The mere possession of wealth or anything else alone cannot make you truly happy. The secret of happiness lies within you. If you once have that secret you will be happy whether your lot is cast in a palace or a hovel, in a desert or on a fertile plain, on a mountain or in a valley; then you will be happy whether you are rich or poor, learned or ignorant, sick or well, young or old.

Before the days of automobiles a woman was walking along the street with her husband, and seeing a carriage go by, she said to him: "Look at the splendid carriage Judge Harrison and his wife are driving about in. I only wish we could be so lucky." Up in the carriage the Judge's wife was saying to him: "I am getting positively ashamed of this old rig. Look how the people stand and look at us with contempt. If you do not wish to drive me to despair you must buy a new turnout." Neither of these women was happy.

What a different spirit was in the heart of a poor little street girl, who was taken sick one Christmas and carried to the hospital. While there she heard the story of Jesus coming into the world to save us. One day "Little Broomstick" (that was her street name) whispered to the nurse: "I'm havin' real good times here—ever such good times! S'pose I'll have to go 'way from here just as soon as I get well; but I'll take the good time along—some of it, anyhow. Did you know about Jesus bein' born?" "Yes," replied the nurse; "I know. Sh-sh-sh! Don't talk any more." "You did? I thought you looked as if you didn't and I was going to tell you." "Why, how did I look?" asked the nurse forgetting her own order in her curiosity. "Oh, just like most o' folks—kind o' glum. I shouldn't think you'd ever look glum if you knew about Jesus bein' born."

Perhaps you have guessed the secret of happiness by this time. It surely is a secret worth knowing. If you have not guessed it, I will tell you the secret. I shall not whisper it to you, but I will shout it aloud because I want everybody to know it. Do not keep it to yourself, but tell it out that others may hear it and be happy:

* * * * * * * * * * * * *
* "WHOSO TRUSTETH IN THE *
* LORD, HAPPY IS HE!" *
* * * * * * * * * * * * *

I hear some one say: "That is no secret; I knew that long ago." The question is not whether you **knew** it, but **did you do it?** We all know better than we do. If you are doing this, really trusting in the Lord, you surely are happy. Jesus Himself says, "If ye know these things, happy are ye if ye do them." That is the secret of happiness.

What is meant by trusting in the Lord? It means that we put our confidence in our heavenly Father in such a way that we believe He will provide us with all things necessary for soul and body; that He asks us to do only what will be to our benefit; that He makes all things work together for our good; and that He will direct all our affairs in such a way that we shall make the best of life in this world and in the world to come.

By looking at some of the things which make persons unhappy we shall see that at the bottom of them all is lack of trust in God. The sense of guilt, a troubled conscience, worry, discontent, fear, the loss of hope, remorse, despair—these are some of the causes which underlie the misery and woe from which many persons suffer. All of these things make men turn away from God who alone can give them pardon and peace and happiness.

Nancy had learned the secret of happiness, because she trusted in the Lord. Nancy was a poor colored woman who earned a scanty living, but was a joyous triumphant Christian. "Ah, Nancy," said a gloomy Christian woman to her one day, who envied her constant cheerfulness,—"Ah, Nancy, it is all well enough to be happy now, but I should think the thoughts of your future would sober you. Only suppose, for instance, that you should have a spell of sickness, and be unable to work; or suppose your present employers should move away, and no one else should give you anything to do; or suppose—" "Stop!" cried Nancy, "I never supposes. De Lord is my shepherd, and I knows I shall not want. And, honey," she added to her gloomy friend, "it's all dem **supposes** as is makin' you so mis'able. You'd better give them all up, and just trust de Lord."

Hereafter, if you wish any one a Happy New Year, be sure to give them the key to the secret of happiness.

When Sunday Comes

BY JOHN ANDREW HOLMES

There are people whose only idea of practical religion is to join the Church that is likely to bring them the most trade.

Two Scotchmen have just written a very successful play. It seems that the script calls for the chorus to come out dressed in kilts and flip pennies into the audience.

It's called **The Miracle.**

"Did the fellow driving the car make any attempt at all not to hit you?"

"Yes, he motioned me to get out of the way."

PETER'S PRIZE

Winifred Davidson

Over the side of the floating cannery, the **Red King,** Peter Harris flopped, like an agile seal, into the small boat awaiting below, and was squeezed between Big Watt Renny and old James Lynn on the bobbing stern; chugging toward the salmon nets.

Though accustomed to the sea, Peter had never been out of sight of land in such rough weather. He lived in a small village in Alaska, where his father was manager of the big salmon-packing house. He had come aboard the **Red King,** expecting to reach the city of Seattle in time for the first day of school. The year before he had won a prize for perfect attendance, and Peter was anxious to repeat that performance. For a whole week now the **Red King** had been anchored, and Peter had little hope of going ashore for several weeks to come.

The North Pacific was splashing spray from four sides at once. The men in the small boat were silent, with the exception of Big Watt, who now and then chuckled and made a funny remark. So busy was Peter watching the rollers that he missed most of the fisherman's jokes.

"That was a fat one!" Big Watt roared. "Wasn't it, Peter, my lad?"

"What?" Peter had to try to roar, in order to make that one word heard above the noise of wind, water, and whirling seagulls.

"That slap of the sea!" explained Big Watt. " 'Twas like a fat hand smacking us!"

Peter saw nothing funny. Every few minutes one of those same hard slaps jarred the running boat, almost overturning her. Peter was wishing that he was back on the **Red King;** or, better still, that he had taken a later steamer going directly to Seattle.

All the men in the small boat became suddenly very still. Something had happened to the engine. Big Watt and old James Lynn looked at each other over Peter's head, and both gripped the gunwale, as though getting ready to jump to the assistance of the man at the wheel—or jump overboard—Peter could not guess which.

In spite of himself, the boy began to shake. Big Watt, seeing Peter's white face, burst again into one of his roars.

"This is no place for a fraidy!"

"Be still, Watt Renny!" cried old James Lynn. "You yourself were once a boy, out on the stormy deep for the first time. Maybe you were scairt that time, yourself? Maybe you had tears in your eyes and were wishing you were safe on land!"

Peter stopped shaking. He sat as quietly as old James Lynn himself for the next few minutes, while the slaps of spray became rougher and rougher, and the helpless boat washed up and down, sometimes wildly spinning around. At last the man at the wheel started the engine, and the boat sprang forward at high speed.

To Peter's surprise, instead of putting back to the **Red King,** for repairs to the small boat, the wheelman sent her straight on toward the place where the nets were set.

Other small boats were already at the fishing grounds. Perhaps the man at the wheel tried to go too fast now; for suddenly the boat stopped, and all the men in her were thrown forward; Big Watt and Peter pitching overboard.

Peter was a strong swimmer. Now after the first shock of the icy water, he opened his eyes and started toward the boat, which was rocking a short distance off. The billows lifted him and carried him forward; though once in a while a drift carried him the wrong way. In order to

free his legs and arms, he kicked off his boots and pulled off his sweater.

As he was about to reach the boat, he heard a familiar roar. This time there was no laughing in Big Watt's voice. Though the fisherman had spent all his life on or near the sea, he could not swim well, and he was unable to relieve himself of his heaviest garments. James Lynn and another man had been throwing a line to him, but Big Watt missed it each time.

Peter turned back, swimming toward the fast weakening man.

"Get yourself aboard, my lad!" shouted Big Watt.

Peter kept swimming toward Big Watt.

"Put your hand on my shoulder!" He managed to make Big Watt understand, after a few moments.

"No! Don't bother about me! I'll find my way back to the boat!" Big Watt kept pushing off from the boy.

"Quick!" shouted Peter. "I know how to tow you! You keep kicking—I'll pull you over to the boat!"

Big Watt at last laid his heavy hand on Peter's shoulder; and the boy again began to swim. The cross currents seemed stronger than ever, and he was continually being splashed in the face, so that he could hardly see the boat at times; and, though Big Watt tried to keep his free arm and legs moving, the burden was very heavy.

Peter felt himself becoming exhausted, when Big Watt seized the line which James Lynn had again tossed, and pulled himself aboard.

Big Watt had let go with a vigorous push which sent Peter's head under the water. He had not been prepared for that, and he swallowed a good deal before he again came to the surface. Scarcely able to grasp the line, which was again and again thrown to him, he was at last dragged in.

The engine was again working, and the boat fairly skimmed over the rollers on its way to the nets. Peter and Big Watt, drenched and cold, were obliged to help with the work of emptying the nets; so that by the time they returned to the **Red King**, and had helped unload the salmon on the elevator which carried the fish to the cleaning-tables on deck, they were both ready to get into their bunks.

"I had no right to call you a fraidy, Peter, my lad," said Big Watt, when they were alone. "It's dangerous business out on the North Pacific in this weather."

"That's all right," answered Peter. "I suppose I'll get used to it before long."

"You did a brave act when you turned about and came to my rescue," added the big fellow. "Nobody knows how near worn out I was when you came back. What are you doing aboard this cannig ship, anyway?"

"I'm trying to get to school," said Peter ruefully.

"When does school open?" asked Big Watt, with a strange smile on his red face.

"In two days!" exclaimed Peter. "No chance, and I wanted to work for a prize this year. I wanted to have a perfect attendance score."

Big Watt said nothing, and Peter turned over in his bunk and was soon fast asleep.

"Peter, my lad!" It was still dark when the boy heard Big Watt roaring again. "Wake up!"

Peter sat up, wondering if the storm had increased and if the **Red King** was in danger.

"Listen, Peter. You want to get to Seattle? How would you like to go in one of the ship's small boats? Now! This minute, if you're ready!"

Peter scrambled for his clothes and bag and was out on deck within a few minutes. There stood the captain and his officers.

"I promised your father that I would get you to school in good time," said the captain. "I had almost forgotten, when Big Watt here reminded me tonight. Are you ready?"

"Yes, sir," answered Peter.

"Well, good-bye, then. The boat is waiting below, and I'm letting the prize you drew out of the sea tonight go with you."

"Prize?" repeated Peter, wondering what the captain meant.

"Big Watt Renny. He is going to take a letter to officials who are looking for opportunities to reward bravery."

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STATISTICS

If all the serial stories were placed end to end in this world, they would have to be continued in the next.—**Kansas City Times.**

Bible Thought This Week

A SURE GUIDE:—Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. Rest in the Lord, and wait patiently for Him.—Psalm 37:5, 7.

Birthday Greetings

Alliene S. DeChant

S'prise! S'prise! Three pictures (See if you can tell WHO'S WHO): Abraham Little Bear (aged 9—third grade), and Bertha Black Hawk (aged 7—first grade)—Winnebago Indians; two Cuban girls; and four Italian girlies at our Bethel Reformed Community Center, 1914 South 6th Street, Philadelphia. The letters are from three of our seven times "Ten Little Indians" out Neillsville, Wisconsin, way, and from—but we'll save those for next time.

Dear Friend:

I am very glad that I am going to write to you this afternoon. We are all very fine. Last Friday we all write to our parents. I am in the Fifth grade. We have Reading, Bible, History, Arithmetic, Geography, Health Lessons, Language and then sometimes we have Spelling. This is my first time that I am here in the upper room. Last Saturday we went to the show. It was a very good show. . . . All the leaves are turning into other color. I am going to close my letter. . . . With love.—**Mitchell White Rabbit.**

Dear Friend:

I work on the stairway. I like to work on the stairway. I like this school very much for here I learn about Jesus Who has done great work while He was on earth. Every Sunday Mr. Ben tells us about Jesus. I have been going to school here for six years and I like it very much. I am in the Seventh Grade. My subjects are: Reading, Bible, History and Language. . . . . Your friend.—**Wilbur Black Deer.**

"Why I Am Here At School," By Pauline Mike

I am here at school to learn to do things and to learn to talk English and to study the things which our forefathers did not learn. We have the greatest opportunity to learn. But above all we are here to learn the word of God, to know how He loves us, His loving care for us, the blessings that He is showering on us. Yet even if we are told over and over again, we do not seem to let them enter in our heart. We do not realize how He loves us, how He cares for us, how He blesses us. Great is His grief when we take the wide and straight path. I know I have often done things that I knew did not please Him. I am to be confirmed this spring, if possible. I want to be a follower of Christ. But I still do things that are about to lead me astray. I hope I never happen to go astray. I just wonder what would happen to me or to us all were it not for other Christian people and for the little children who save all the money they can and send it to us when they sorely need it themselves. . . . . I wish we could all realize how much other people are doing for us. . . . . I just wish I could see all these Indian children up in heaven when they die and also myself, I hope. This school is giving us an opportunity to become followers of Christ.

Martin Barnaby Madden, United States Congressman from Illinois, was born at Darlington, England, March 20, 1855. Prior to that year Madden was active in city and state Republican politics in Chicago.—**Hilo (Hawaii) paper.**

DO YOU KNOW?

(A Useful Exercise for the Church School and the Home)

1. That Los Angeles, Calif., has 5 Reformed Churches: two English, two Japanese and one Hungarian?

2. That Sendai, Japan, has 7 Reformed Churches?

3. That the Reformed Church in the United States, through its Board of Home Missions, is supporting 271 Home Missionaries scattered all over the United States and Canada?

4. That there are more children in Asia taught in Reformed Schools and Colleges than children of Reformed families are taught in all the Reformed Schools and Colleges in America?

5. That the Reformed Church supports and maintains five orphanages: The George W. and Agnes Hoffman Orphanage, Littlestown, Pa., cared for 93 during the past year; Bethany Orphans' Home, Womelsdorf, Pa., cared for 233; the Nazareth Orphans' Home, Rockwell, N. C., cared for 49; the St. Paul's Orphans' Home, Greenville, Pa., cared for 111; the Fort Wayne Orphans' Home, Ft. Wayne, Ind., cared for 106?

6. That the Reformed Church held 8 Summer Missionary Conferences with attendance as follows: Hood College, Frederick, Md., 175; Bethany Park, Indianapolis, Ind., 131; Kiskimietas Academy, Saltsburg, Pa., 152; Heidelberg University, Tiffin, Ohio, 210; Catawba College, Salisbury, N. C., 227; Ursinus College, Collegeville, Pa., 275; Theological Seminary, Lancaster, Pa., 265; Mission House, Plymouth, Wis., 253?

7. That the Reformed Church has two hospitals in China where 23,920 individuals were treated?

8. That Miyagi College for Girls, Sendai, Japan, founded 41 years ago, has almost 500 students with a total number of graduates of almost 800, and that 95 per cent of the graduates of the high school department and 50 per cent of the graduates of the college department are baptized Christians?

9. That in the American School for Boys in Bagdad, Mesopotamia, conducted by the Presbyterian Church and the two branches of the Reformed Church, the following religions are represented in a total attendance of 173: Protestants, 25; Jews, 26; Moslems, 25; Greek Orthodox, 3; Armenian Orthodox, 11; Nestorian, 5; Chaldean, 56; Syrian Catholic, 10; Roman Catholic, 8; Armenian Catholic, 4?

10. That this year we celebrate the 100th Anniversary of the founding of the "Reformed Church Messenger?"

—**Tabernacle Tidings, Phila.**

Coming events must cast their shadow. How else can you account for calling Chicago the Windy City so many years before the arrival of Bill Thompson?—**Alliance Times Herald.**

"Do the children understand the bedtime stories?"

"I dunno. Last night my little girl went to sleep very nicely on a hash recipe."—**Louisville Courier.**

THE PASTOR SAYS
By John Andrew Holmes
Let us rejoice that what Lindbergh did for us in Paris does not require the consent of our Senate to make it valid.

Family Altar Column

Dr. Frank Grether

January 30 to February 5

Thought: "Consider Him that endureth such contradiction of sinners, lest ye be wearied and faint in your minds." Heb. 12:3.

Hymn: "Ye Men of Christ, Awake."

January 30, Monday—Jesus Misunderstood and Opposed. Mark 3:19b-35.

From all sides, as the lessons of the week teach us, Jesus met opposition. Considering His untiring industry which kept Him even from His meals, we do not marvel that His friends thought Him beside Himself and tried to seize Him. And the scribes, who were always at hand to meddle and oppose, ascribed His mighty works to the prince of devils. If that were so, Jesus reasons with them, it would be a house or a kingdom divided against itself. No, He came to destroy the works of the devil. He was the mightier one who was binding the strong man and by the power of the Holy Ghost was liberating His captives. In saying that Jesus had an **unclean** spirit they were blaspheming the **Holy** Spirit.

Prayer: O holy, O mighty Redeemer, who has broken the bonds of hell and led captivity captive, we thank Thee most heartily that Thou hast redeemed us and delivered us from the power of the devil. Now we belong to Thee. Lead us by Thy Holy Spirit on our pilgrimage here below, and finally bring us to the fruition of our hopes in glory where we shall behold Thee face to face and enjoy Thee forever. Amen.

January 31, Tuesday—Jesus Despised by His Countrymen. Mark 6:1-6.

"Without honor in his own country and among His own kin and in His own house." They were astonished at His wisdom and His mighty works, yet they despised Him and His mother. That, too, O Son of Mary? "Neither did His brethren believe in Him." (John 7:5.) Not then, but later they did and became His disciples. His brother James after Herod had killed the apostle James, became the leader of the Church in Jerusalem. It is likely that Jesus had helped in building some of the houses of Nazareth. What good can come from Nazareth, from Galilee, from a carpenter? What would we know about Nazareth or Galilee, if it were **not** for the carpenter? But they tied His hands with their unbelief. Faith can remove mountains, but unbelief handicaps even the Son of God.

Prayer: We thank Thee, O Lord, that Thou hast sanctified the labor of our hands and ennobled the humblest vocation. Help us, O God, to be truly humble, to honor honest labor, to do faithfully and endure patiently our allotment of toil and sorrow as we look up to Jesus the Author and Finisher of our faith. Amen.

February 1, Wednesday—Jesus Driven from Nazareth. Luke 4:24-30.

As there was no room for the Babe in the inn, so there was no room now for the Man in the home of His childhood and youth. Nazareth nestles in a bowl in the slope of a hill from the brow of which they were about to topple Jesus down to His death, but passing through their midst He went His way, as Elijah of old, to bestow His blessings upon others more willing to receive them. "He came into His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." (John 1: 11 and 12.)

Prayer: Loving Savior, we would not be among those who despise and rejcet Thee. We bid Thee welcome. We confess that we are not worthy that Thou shouldst come under our roof, yet what should become of us without Thee? Abide with us. If at times we forget or forsake Thee, do not Thou abandon us, but take pity on us and abide with us alway. Amen.

February 2, Thursday—Jesus Opposed by the Herodians. Matthew 22:15-22.

The Pharisees planned a political snare for Jesus| Not to create suspicion they kept in the background and sent their disciples, not as once before with the disciples of John, but with the Herodians, the party in power. The two horns of their dilemma were: If Jesus said it is lawful to give tribute to Caesar, he offended the Jews; if he said it is not lawful, he became a rebel against the Roman government. Jesus never carried any money, but his inquisitors tacitly acknowledged the authority of Caesar by having used his money. This afforded Jesus an opportunity to lay down a precept every Christian citizen must acknowledge. "Give unto Caesar the things that are Caesar's, and unto God the things that are God's." Instead of ensnaring Jesus these shrewd Pharisees ensnared themselves.

Prayer: Almighty God, Creator and Preserver of all things, to Thee we owe our life and our living, and above all our gratitude. We thank Thee that Thy Son has taught us our duty to those in authority over us and our duty to Thee. Give us willing hearts and open hands that without grudging we may fulfill these duties and through the merits of Thy Son be Thy cheerful and obedient children Amen.

February 3, Friday—Jesus Opposed by the Sadducees Matthew 22:23-33.

The Sadducees were the free thinkers of their day. They denied the resurrection. So they came to Jesus with their hypothetical question about the woman that had seven successive husbands, and Jesus was to tell them to which of the seven she would belong after the resurrection. Instead of making Jesus ridiculous, as their intention was, they merely displayed their ignorance of the spiritual world and of the power of God, as such wiseacres always do, and made themselves ridiculous. In our glorified heavenly bodies which we shall receive from our almighty Creator we shall be like the angels immortal and holy, and happy forever.

Prayer: Almighty God, our loving Father, we thank Thee for the hope implanted in our souls by the assurance of Thy dear Son, our Redeemer. Help us to hold fast this hope to the end. And when the hour of our departure draweth nigh let the hope of immortality and heavenly glory shine brightly in our souls. For Jesus' sake we ask it. Amen.

February 4, Saturday—Jesus Opposed by the Pharisees. Matthew 22:34-46.

The Pharisees, who believed in the resurrection, had reason to be thankful to Jesus that He had silenced the Sadducees, their opponents; but this did not increase their love for Him. So they came to tempt Him. One of them, a lawyer, asked Him which is the great commandment. Jesus quoted the commandment of Love. So He settled the legal question, but countered with a question in theology as to how David could call his son his Lord. That was too hard for their poor wits. No man was able to answer Him a word. If they had delved deep into this subject their eyes might have been opened to see the man they hated and harried in His true light as the Son of David and the promised Messiah, their King and Lord.

Prayer: O God, to whom we owe all things, we know that it is our duty to love Thee with all our heart. Therefore, we thank Thee that Thou hast come very near to us in Thy dear Son, who assumed our human nature, because our brother, revealed Thee to us as our Father and taught us to pray, Our Father, who art in heaven. For His sake draw us ever closer to Thee with the cords of Thine everlasting love. Amen.

February 5, Sunday—Vindicated by Jehovah. Isaiah 50:1-9.

"If God be for us, who shall be against us?" His God and Father upheld Jesus in all His trials. The wicked and perverse generation harried Him with their tempting questions, they dug pitfalls for Him, but because God was with Him He always came out victorious. When after the buffetings, the mockery and the cross, which He bore so meekly, He seemed to have suffered defeat, He proved Himself more than conqueror in the end. "Having spoiled principalities and powers, He made a show of them openly, triumphing over them." (Col. 2:15.) Now we, His humble followers, can glory in His might and share His triumph.

Prayer: We praise Thee, O God, that Thou didst uphold Jesus, our Lord, in all His trials and sufferings, and didst by Him complete the great work of our redemption. Unstable and weak as we are, we cling to Thee. In all humility and meekness we would take up our cross and follow Him who for our sakes so meekly endured such contradiction of sinners. On this Thy holy day of rest let Thy peace which passeth understanding fill and gladden our hearts. Amen.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The annual meeting of the Board of Trustees was held at the Home on January 9. A review of the work of the past year was presented by the Superintendent. The family fared well in various ways. There were no losses by death. The current expenses were met, though the cash balance in the current fund is not very large. The friends of the Home will, therefore, have to contiuue their support so the work may go on satisfactorily.

Four legacies and one annuity fund were added to the Endowment Fund during the past year. The Endowment Fund was thus increased by $3,375.01. The total receipts

including the Endowment were $24,928.50.

We are rapidly approaching the time when the campaign for a building and general improvement fund will be inaugurated. This campaign has already been approved by the Eastern Synod last fall and it now awaits action by the Classes this spring. Just as soon as General Executive Committee and the Classes will have approved this program the work of the campaign will begin.

When the needed funds will have been secured and another building erected at the Home the Synod will really begin to function effectively in the work of providing for its aged folks. Until this time arrives, the Synod as such will not be able to bring any substantial relief to her needy folks.

This undertaking should be viewed as a most pleasant one. We are abundantly able financially to meet this need. With our hearts full of sympathy for the homeless, we surely all want to have a creditable share in this work. With this attitude success will be ours.

Clergymens' Co-operative Beneficial Association

For the year ending December 31, 1927

ANNUITY FUND.....$296,667.50
An increase of $39,188.68, or over 15%
Ledger Assets of..... 299,854.62
Total Benefits Paid..... 60,601.25

Teachers' Protective Union

OLD AGE FUND.....$302,371.74
An increase of $37,399.29, or 13%
Ledger Assets 332,394.06
or 17% increase
Total Benefits Paid..... 130,004.21

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Septuagesima Sunday, February 19, 1928.

Jesus Misunderstood and Opposed
Mark 3:19-35; 6:1-6.

Golden Text: He came unto His own, and they that were His own received Him not. But as many as received Him to them He gave the right to become children of God, even to them that believe on His name. John 1:11, 12.

Lesson Outline. I. Indifference. 2. Ignorance. 3. Iniquity.

We are spending a half year with Jesus. Our lessons are a study of His incomparable life, as portrayed in the Gospel of Mark. Such a course offers a splendid opportunity, but it also harbors a tragic possibility. It is bound to affect the character of every student for weal or woe. Being confronted with goodness in its most perfect and attractive form, he must either surrender his heart to the spell of Jesus or harden it against Him. There was never a time when the world had a greater need of Jesus as teacher and saviour. And our present studies shall give us a deeper insight into the meaning of His gospel and a finer loyalty to His cause.

But our new lesson suggests the opposite possibility. It reminds us that most of those who knew Him in the flesh failed utterly to apprehend or appreciate His greatness. He met with indifference. He faced misunderstanding. He was confronted with malignant opposition. Similar things are true today. Jesus is still set in our midst "for the rising and falling of many." Somehow, in His presence the best and the worst in men is revealed. The core of character is laid bare, whether in a Judas or in a John. He separates men into those that are for Him and into those that are against Him.

Jesus encountered opposition almost from the beginning of His public career (John 2:18). The cleansing of the defiled temple inflamed the hatred of the officials to such an extent that Nicodemus, one of their number, was afraid to visit the Master openly (John 3:11). The common people, on the other hand, came to His early ministry in large numbers and with outspoken approval (John 2:23).

And as we follow Jesus into His early Galilean ministry, it becomes apparent that this official hostility and popular enthusiasm developed in parallel lines until both reached their climax. It was inevitable, perhaps, that Jesus' words and works should call forth both opposition and approval. That is the universal fate of prophets. The Master's experience differs from that of lesser prophets only in that He tasted to the dregs the bitterness of hatred and knew to the utmost the sweetness of love.

Our present lesson deals only with the dark side of our Lord's experience. We recall that our previous study dealt with the secret of His growing fame and popularity. But here we see the length and depth to which human opposition to divine truth can go. Our lesson culminates in a solemn warning against the sin against the Holy Spirit (3:28-30). Yet it is evident that the opposition to Jesus related in our lesson passages is not all of one kind. Some of it was sheer malice (3:22), but some, it would seem, was rooted in ignorance or misunderstanding (3:21; 6:3).

It would be a truly fruitful study of this lesson to ask what are the causes of men's opposition to Jesus in our modern world. To say that sin is the cause may be true, but it is not very illuminating. Let us try to analyze this comprehensive "sin" into some of its major aspects.

I. **Indifference.** According to Jesus Himself there can be no neutrality in His cause. Either a man is His friend or His foe. But the great majority of men in His day were neither for nor against Him. The Gentiles and multitudes of the Jews were simply indifferent to Christ. They went about their work and play as though there were no Christ among them preaching the glad tidings of salvation and summoning men into the kingdom of God. Doubtless rumors of His ministry reached them. They had occasional glimpses of the Saviour. Fragments of His sayings and sermons drifted into their busy lives. But Jesus never gripped them. They left no one and nothing to follow after Him. They took up no cross to become His disciples.

Certainly, there is much of that kind of opposition to Christ today. There is unbelief and malignant wickedness. But the most subtle and widespread opposition to Christ is indifference to Him and to His cause. It is subtle because it deceives men. Multitudes of lukewarm and indifferent men are not conscious that their life is hostile to Christ and His cause. They are neither blatant skeptics nor bold sinners, and therefore, they regard themselves as being on the Lord's side. But neither are they bold confessors and militant saints, and, therefore, they count for nothing in the strife against sin and in the establishment of God's kingdom.

Indifference is also the most prevalent form of opposition to Christ because it is found, not merely in the world, but even in the Church. Indeed, is not this the besetting and prevailing sin of Church members? They do not deny Christ. They do not disbelieve in Him. They do not boldly disregard His principles and precepts. But they are indifferent. Religion is not the supreme interest of their life. They do not seek the kingdom of God first. Gradually the affairs of this world, business and pleasure, crowd God and the things of God to the circumference of life. And directly they are pushed over the edge into nothingness. For that is the end and outcome of indifference. It leads finally to the death of religion.

II. **Ignorance.** That, also, is one of the causes of opposition to Jesus. Men misunderstand Him, and, therefore, they oppose Him. That, apparently, led His friends to say, "He is beside Himself." And, later, it made others doubt His message and ministry because He was known as "the carpenter, the son of Mary" (3:21; 6:3).

That same cause is at work today leading men into separation and alienation from the Church, and into opposition to Christ. Nor is the Church itself without blame for the ignorance and misunderstanding of men concerning the Christian religion. The Church has been far too slow in proclaiming the glad tidings to the ends of the earth. Hers, in large measure, is the guilt and the shame for the vast multitudes of men that still live in total ignorance of Christ.

But even in Christendom, so-called, we meet an ignorance of Christ and a misunderstanding of His cause and purpose that are surprising and appalling. Not infrequently one meets young men who by every token and criterion ought to be loyal followers of Jesus, but they do not belong to His Church. Somehow they feel that there is no place for them within organized Christianity. Why should this be true? Why should men of deep social insight and fine social passion feel that there is no sympathy and support for their noble ambition within the Church of Christ? Why should men of culture be kept out of Church by an imaginary conflict and contradiction between science and religion, between philosophy and faith?

There is, thus, a far-flung opposition to Christ that rests, ultimately, on ignorance and misunderstanding. Much of it, certainly, is not irremediable. It may harden into open hostility. But it may also be changed into appreciation and loyalty. Such opponents may be won by giving them a better acquaintance with Christ and His cause. We read that in the presence of such unbelief, Christ "could do no mighty work." "He marveled because of this unbelief. And He went round about the villages teaching" (6:5, 6). That is what we must do to overcome an unbelief that is paralysing our work. We must strengthen and enlarge our teaching ministry.

III. **Iniquity.** There is, however, a form of opposition to Christ that is due, neither to indifference nor to ignorance, but to iniquity. We meet it in our lesson (3:22), and we find it today. The scribes were guilty of malignant unbelief when they said of Jesus, "He hath Beelzebub."

These religious leaders should have been the first to recognize Christ as a teacher

and saviour sent of God. But they hated Him because His revolutionary life and teaching destroyed their power and prestige and profits. In the many controversies caused by their malicious opposition and persecution our Lord manifested both His logic and His love. Invariably He confonded His critics by His mastery of the Scriptures and with His commonsense. Invariably, also, He was not content with scoring a victory in argument. He sought to win them by their love.

So in our lesson. How cleverly and severely Christ dealt with their insolent slander that He cast out demons by the prince of demons. He showed them the absurdity of their accusation, which assumed that Satan would destroy his own kingdom (3:23-27). And how solemnly He warned His critics that persistence in their maglignant unbelief would result in the sin against the Holy Spirit (3:28-30).

There is no mystery whatsoever about this unpardonable sin. More than one sensitive, conscientious soul has been driven to the verge of madness by the fear of having committed this crowning blasphemy. The best way to avoid such morbid delusions is to remember that our Lord identified the sin against the Holy Spirit with the malignant unbelief of the scribes and Pharisees (Matthew 12:31). Such unbelief arises from a heart that is fixed upon evil, and it results in spiritual death. The sin against the Holy Spirit is not doubt or denial, nor any specific act of sin. All these may be forgiven. It is hatred of light and love of darkness. It is the peril of all who trifle with their conscience and who sin, consciously and continuously, against the light. That sin cannot be forgiven because it never asks God for forgiveness. And that kind of opposition to Jesus exists in every age. It is the hardest to overcome. Its only cure is repentance and faith.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

February 5th—"What Are the Values of Young People's Societies?"
Rom. 12:3-11.

The topics for the month of February are intended to have a definite **social-problem emphasis.** It is significant that Christian Endeavor Day and the values of Young People's Society should have first consideration, for this day marks the anniversary of the organization which has meant so much for the social and moral and religious life of our young people. Now, there are some folks who find nothing of value in organizations for the young people. They have never organized their young people and have done little to develop their spiritual life. Others may have had flourishing Young People's Societies in the past, but have long since discontinued the same, largely because of lack of interest or because they fail to see why young people should be so different from the rank and file of Church members that a special organization needs to be maintained for them. But the fact that the Christian Endeavor Society has persisted through these many years covering a generation or more, indicates that there is some real value here. There are hundreds of thousands of young people banded together in these organizations and these young folks are not all foolish and mistaken. They have derived good out of the same, and the fact that some see no good in the Societies may not be the fault of the Societies at all. The fact that one cannot see any beauty in a glorious sunset does not prove that there is no beauty there for those who can see. So there are thousands of young people and others who see great value in these organizations for young people.

1. **A social value.** Much of our religious life is a matter of fellowship. The early Church was a fellowship, but many Church members scarcely know each other even in the same congregation. We cannot work together until we know each other. Anything that stimulates Christian fellowship is wholesome and helpful in our Church life. The great modern word in many spheres of life is, **together.** We can do so much more by working together. "One loving soul sets another on fire." Now the Young People's Societies bring folks together. They bring the young people of the local congregation together. They come to know each other; lasting friendships have been formed. The young people of a community or city are brought together; and this fellowship reaches out over the nations and becomes international, so that young folks all over the world come together, come to know each other and form a fellowship which is as beautiful as it is significant.

2. **An inspirational value.** We constantly need the inspiration of others who are engaged in a similar enterprise. Folks are apt to run dry if left to themselves. We need inspiration from without. There is always the danger of seeking low levels, low values, low aims and ideals. Then life becomes a dead, dull thing. Then our religious duties become weights instead of wings, a load instead of a lift. How to escape the snare of the commonplace, the ordinary, the sagging of the spirit is a very serious question. Now, we can maintain high altitudes much better if we can feel that others are on the heights with us.

3. **A moral value.** The mere fact that young people have banded themselves together for Bible reading, for prayer, for Church attendance, for Christian citizenship and other high ideals of life is of tremendous value. These are the very things so many young people neglect; therefore, if we can create and cultivate in them habits of devotional life we are doing something of inestimable value. We often speak of habit as if it were a bad thing, but habit may be a very good thing. If we form right habits in the young during the most impressionable period of life we are making it easier for them to do right and harder to do wrong as the years come and go.

4. **A spiritual value.** The Young People's Societies have directed the minds of the young to the Church. They are faced in the right direction. "They shall return to Zion with their faces turned thitherward." This matter of attitude is of very great significance. We are so much stressing **acts** in our Church program today, but the matter of **attitude** matters quite as much. These Young People's Societies have produced great leaders in Church and State. In many cases it will be found that Church leaders today received their first impetus and training in some Christian Endeavor Society or some other organization for the young. These Societies are likewise the harbingers of a real practical Church union. The divided forces of Christendom will never unite on faith or order, on creed or government. These things have kept denominations apart for centuries. A more practical basis of union is that of life and work, of similarity of spirit and service. So Christian Endeavor has reached out over denominational, credal and doctrinal lines and has brought together young folks of every tongue and tribe, of every kindred and race into one great body of Christian fellowship and service.

The possibilities of these organizations have not yet been reached. There are vast resources which are lying latent. They constitute the most valuable asset in the Church. Their members form the Church of the immediate future; from them must come the ministers, elders, deacons and leaders. Young people possess abounding life, buoyancy, adventure, faith, courage. These are treasures beyond compare. Let the young people pour the richness, the wealth, the fulness of their lives into the organization that was created in their behalf more than a generation ago, and reveal to the world the great social, inspirational, moral and spiritual values which are treasured here.

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FRANKLIN AND MARSHALL COLLEGE NOTES

The recent death of Dr. A. V. Hiester, a member of the faculty of Franklin and Marshall College for 35 years, for most of which period he was Professor of Political Science, has been a great loss to the college. His place is being filled for this year by Dr. T. K. Urdahl, formerly of the faculty of the University of Wisconsin, of which he is an alumnus, later of Swarthmore, and more recently of the S. S. Rhyndam, Floating University.

At its recent meeting, the Board of Trustees made Dr. R. C. Schiedt professor emeritus of biology, at a stated salary. This fact is received with much appreciation by the alumni, who appreciate Dr.

Schiedt's great service to the institution for 32 years, his development of scientific study, his work in erecting the Science Building, and his deep personal interest in the students. He has not been in good health lately, but is, we are glad to say, somewhat improved now.

Dr. John M. Moore, Secretary of the Federal Council of the Churches, New York City, was the preacher in college chapel Sunday Jan. 15, as one of a series of out-of-town clergymen to be heard from time to time during the year. Dr. A. R. Petty, pastor of the Baptist Temple, Philadelphia, spoke at a Sunday afternoon meeting held in Hensel Hall in November.

Members of the Phi Upsilon Kappa, the life-service fraternity, heard Dr. A. T. Robertson, of the Southern Baptist Theological Seminary, Louisville, Kentucky, when he was in Lancaster last month, speaking at St. Paul's Church.

Six students represented Franklin and Marshall at the Y. M. C. A. and Y. W. C. A. Student Conference for Eastern Pennsylvania, at Dickinson, December 2-4.

The wrestling and basketball teams have begun their season, each with a victory—in wrestling, with Western Maryland by a score of 29-0, and in basketball with State Forestry School, by 35-19.

Dr. H. H. Apple attended the annual meeting of the Association of American Colleges held in Atlantic City, January 11-14.

Students prepared diligently for the mid-year exams, which began January 18.

THE SALARIES OF MINISTERS

A theological seminary professor, addressing 200 laymen, referred to the danger of commercializing the ministry. Among other things he said: "You must not think that raising the preacher's salaries will give you better preachers or better preaching." He repeated the statement, and I asked a minister, who knew him, whether he was joking or in earnest. He replied, "He is in earnest."

The statement is so unreasonable, so unfair to the preacher, so untrue to facts, so false to experience, that we protest. Ask any preacher. He will say, "I am a better preacher and can do better work on a salary of $3,000 than I could possibly do on a salary of $700. I can equip myself for my work, I can increase my library, become familiar with methods of work, get in touch with leaders of religious thought and life, who are an inspiration and help to me. A better salary means a better preacher and better preaching." A thousand ministers will testify to this fact.

"Golden Rule" Nash paid better wages and in return received more and better work. Henry Ford, U. S. Steel, many great employers of labor, testify to this fact. We pay better salaries to our teachers, and have better teachers and better schools.

Another seminary professor said, "If a young minister is thoroughly consecrated, he will never think of his salary." We suggested that he get his young ministers a little more consecrated and they will not think of paying their debts. (There are, also, a few of that sort now.)

The minister faces an economic system. His dollar does not go any farther than any other man's dollar. The most hopeful sign in our Reformed Church today is the fact that so many congregations are increasing their pastor's salary. The seminary professor who said that increasing ministers' salaries will not give us better preachers or better preaching is not in the Reformed Church. He belongs rather to the Middle Ages when men believed that there was some connection between piety and poverty. Our Reformed people know better and we are making better provision for our ministers. Let us complete our Sustentation Fund for the protection of our aged and disabled ministers, and the Church will be the better for it.

—J. W. Meminger, Secretary.

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News of the Week

Mrs. H. W. Elson

The death rate for 1926 in 28 States, all causes, was 12.1 per cent 1,000 population. This is slightly higher than the rate for 1925, 11.7. The birth rate decreased from 21.1 births per 1,000 population during 1925, to 20.1 in 1926.

Johns Hopkins University medical scientists, with the aid of a fund of $195,000 provided by the Chemical Foundation, will make an exhaustive study of "the origin, nature and possible cure of the common cold." The gift was made to the School of Hygiene and Public Health, which has already made some investigations of the causes of colds. The fund is to be known as "The John J. Abel Fund for Research on the Common Cold," in honor of Professor of Pharmacology of the Johns Hopkins School of Medicine.

President Rodolfo Chiari, of Panama, took his first air ride with Colonel Lindberg as pilot during the latter's visit on the Isthmus.

Colonel Lindbergh has declined the gift of a fund collected for him in Sweden by "Svensha Dagbladet," Stockholm daily newspaper. He has suggested that the money be used as a fund for worthy Swedish airmen.

The gift of $1,000,000 made by George Eastman, head of the Eastman Kodak Company, of Rochester, N. Y., to the Royal Free Hospital, in London, has been transferred to the hospital trustees.

Egypt is threatened with a serious invasion of locusts, which the government is taking active measures to combat with planes and poison gas.

The two longest direct telephone circuits in the world were formally opened for commercial use Jan. 11, when L. R. Eastman, President of the Merchants' Association of New York City, exchanged telephone greetings with George L. Eastman, newly elected President of the Los Angeles Chamber of Commerce.

Premier de Rivera, the Spanish Premier, has announced that Spain will return all relics and trophies of the Cuban War of Independence found in the Spanish museums. Spain desires to efface any remembrances which might be susceptible of hindering the present excellent relations between the two countries.

Thomas Hardy, Dean of English Literature, died at his home in Dorchester, England, Jan. 11, at the age of 87. The countryside made famous in novels and poems was the place of his birth and death. His ashes were placed in Westminster Abbey.

A daily schedule of 24,500 miles of flying by air transport lines in the United States will be achieved by June 30, according to a statement made to President Coolidge by Colonel Paul Henderson, of the National Air Transport of Chicago, and President of the Aeronautical Chamber of Commerce of America.

The huge fire pit of Kilauea (Hawaiian Islands), the world's largest active volcano, has become active again.

Traditional royal pomp and splendor surrounded the opening of the Swedish Parliament Jan. 11, for which King Gustav's speech from the throne was written by the People's Party Premier, Carl Ekman, who was once a blacksmith. The address said that Sweden was on friendly terms with all nations.

Unemployment of Jewish labor is now the chief worry of the Palestine Government, according to a report from Jerusalem. More than 5,000 workers, mostly at Tel Aviv, near Jaffa, are idle and living on a weekly dole from the Zionist Executive Committee.

Amendments to the Mexican oil law, which in its original form caused friction with the United States Government and American oil companies, became effective Jan. 11. Unofficial interpretation is that the amendments remove retroactive and allegedly confiscatory features of the oil law.

The Beach Casino at Asbury Park was destroyed by fire Jan. 12. The loss is estimated at $320,000. It is the second municipal building within the year to be burned.

Houston, Texas, has been chosen for the next Democratic Convention at the Jackson Day dinner of the Democratic Party held in Washington Jan. 12. The Convention will open June 26.

Radio television to home receivers has been shown recently in tests at Schenectady, N. Y., by the General Electric Company. The new device recorded every move and remark of the broadcaster. The moving picture was sent through the air like the voice which accompanied it. This was the first demonstration of television by broadcasting and gave the first absolute proof of the possibility of connecting homes throughout the world by sight as they have already been connected by voice. It is said that the device will be ready for the public in five years.

Announcement has been made that Cyrus H. K. Curtis, publisher, has accepted the preisdency of the Benjamin Franklin Memorial Committee to raise funds for the erection of a memorial to the great American costing more than $10,000,000. It will be erected in Philadelphia on one of the city-owned sites on the Parkway.

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The United States made a record for health in 1927. There was a saving of 65,000 lives shown by comparison with the statistics for 1926. The estimates were based on reports of 52 insurance companies. Industrial deaths dropped during the past year. Automobile accidents increased. Cancer cases and suicides were more numerous. There was less mortality from children's diseases.

The blanket ban against the flotation of French industrial securities in this country, which has been in force for more than three years as a result of the failure of France to fund her wartime indebtedness to the United States, has been lifted by the State Department. It is understood that the step was taken as an "earnest indication of America's friendship for France."

Major Louis N. Bourne, of Ashefield, N. C., successfully completed the first nonstop flight from the United States to Nicaragua Jan. 14, when he brought down a big Fokker transport plane in a perfect landing on the Marine Aviation Field near Managua.

Soil from George Washington's estate at Mount Vernon has been sent to Havana to be mixed with soil from 20 Latin-American nations to give root hold to a ceiba-tree, one of the kind under which Columbus is said to have prayed when he first landed on American soil. It was planted with appropriate ceremonies, participated in by President Coolidge, the President of Cuba and heads of delegations to the Sixth Pan-American Conference.

The third national conference of the Anti-war Congress opened in Washington Jan. 15. This Congress is sponsored by nine national organizations of women. Dwight F. Davis, Secretary of War, made the opening address.

National prohibition, with a total cost for enforcement of more than $170,000,000 to the Federal Treasury alone, had its 8th anniversay Jan. 14. The Volstead law went into force Jan. 16, 1920.

John D. Rockefeller recently gave $2,000,000 for the building of a museum in Jerusalem. Under the direction of Dr. W. F. Albright, Director of the American School of Oriental Research, some preliminary excavations have just been closed at Beitin, the site of ancient Bethel.

Frederic Arthur Bridgeman, dean of American painters in Europe, died Jan. 16 in Rouen, France, at the age of 80. Besides being a painter he was a poet, a composer and an accomplished violinist.

ADDENDA TO "EXPANDING HORIZONS"

By Dr. Cornelius Woelfkin

(It seems especially appropriate to read these observations of a great American preacher who has just entered into rest.)

It was at a breakfast table in New York City, where two friends met; the one a minister in the city, the other the head of an academic institution visiting the city to arrange for its further care. In the intimacy of their friendship the one confided to the other that, as the result of medical consultations, he was informed of the presence of a disease which checked off with fatal certainty the limit of his mortal days. After a pause in which they both looked toward the shadow on the horizon, his friend said to him, "Tell me, what does it seem like when a man looks straight into his own grave?" He said: "I cannot exactly say. You see I have been an extremely busy man and have had no time to indulge the imagination with speculations concerning things beyond the boundary. It has pleased God to keep me so steadily plodding at my task shuffling my feet in the dust of duty, that I have had no opportunity to look up much and guess what might lie further on. I have a good conscience that I have done with my might the work that lay next me, and having cared for God's work as best I could in these earthly days, I can trust Him that He will care for me in whatever lies behind the veil."

Here was no ecstatic vision, no illusion or dream, but a confident trust in a faithful God who inhabits eternity and would keep the tryst on the border line between time and eternity.

II

It was around the dinner table, and about a dozen guests were celebrating a birthday. I can still see the grace-lit, benign countenance of the guest of honor. His countenance was still ruddy with the autumn glow of a life-time of valiant service, and his silvered hair had been frosted by eighty-six winters. His was a personality through which the surpassing peace was transfigured, and his speech or silence radiated an atmosphere of good cheer.

As I bade him good-night, I ventured to say, "I hope we will meet again a year hence and celebrate eighty-seven under like happy auspices." He smiled and answered, "At my time of life a thoughtful man is apt to speak with some reserve about another year."

Since we were standing alone and out of earshot from the group, I risked an interesting question, "Doctor, normally you

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are nearer that mysterious border line than I am. Actually I may be summoned to cross it in advance of you. But all things considered you will reach it first. Having served in the Gospel ministry more than half a century, may I ask, How does that next world seem to you from your place in the perspective of life?'' He was deliberate in his answer and quietly replied, ''I have naturally been thinking much of that during recent years. I have stood in the shadow of bereavement many times and sought to comfort sorrowing hearts, and now in my declining day I can say, I am not half so sure what the future life is as I was forty years ago. But I am twice as sure that it is.'' The emphasis had shifted from what to that, and there his faith rested on the ''Rock of Ages.''

III

It was in a mother's bedroom. The doctors and surgeons had done their best to catch up the rents and ravels which had worn down the mortal garment. The fourscore mile-post had been far past, and the tide of life was on the ebb. Knowing that at any time the spirit might set sail on that tide for an eternal port, I one day took her well-worn Bible and read in the German tongue—the language of her childhood—the twenty-first chapter of the book of Revelation. When I finished, I saw she was gazing out of the window with a wistful look. Thinking that her fancy had caught sight of the minarets of the city whose walls, foundations, gates and streets flashed under the splintered light that shone brighter than the sun, I asked, ''Mother, what do you think of that?'' A smile broke on the face where wrinkles were lines of beauty as she shook her head and said, ''O, it is nothing like that.'' I inquired, ''Mother, just what do you mean?'' I had learned to revere the utterances of one who always spoke out of the assurance of a long, deep and vital experience. I waited with interest her answer. ''You know that world is spiritual, and we are physical. There are no cognates that can translate the one into the other. We are so material in our comprehensions that the best that could be done was to take the most beautiful and precious things of the physical and compose them into a picture. But faith looks not at the things seen, but through them at the unseen. So it is nothing like gold, glass, pearls, or precious stones. It is far, far better than all that.'' Here was a saint with soullight; one who had a double horizon. For her a light shone through the cypress trees, and dawn of day across the glorious symbols played. She had learned the divine art of reading all holy writ, not with physical sight, but with spiritual understanding, and her constant verdict was, ''Far better.''

IV

It was in an academic procession, and my place chanced to be with the orator of the occasion. He was a noted chemist and was celebrating the fiftieth anniversary of his being graduated from the university. The procession halted—as such processions sometimes will—and I noticed a lad of some thirteen years of age, looking at his long line of students, faculty men, honor men, and council, all robed in their respective regalia of academic attainments. I said to my companion: ''Doctor, you have seen miraculous discoveries in your science during the last half century. How would you like to be that boy's age and go on with the next two generations and witness what strides chemical science will make in the next half century?'' The procession moved on fifty years and again came to a stop. Then he answered, ''No, I think not.'' That interested me, and I said, ''Why not?'' ''Well,'' he replied, ''for several reasons. First, I am a believer in evolution. I cannot think that life has made the many long grades from the simplest forms to our complex being without having some goal. Certainly we have not reached that goal here, but we are hoping and longing to find it somewhere. Now, if nature, or God, or whatever power it is, has brought me from the deep, dark ooze of the seas through the long, painful centuries of developing life, until it achieves a consciousness in me that can conceive immortality, dream of it, hope for it, labor for it, and then fling me away in the corruption of the grave, then nature has overreached itself and failed at the climax of its achievement, and that has not been its history hitherto. Moreover, I am a Christian man, and my faith extends beyond the border in the assurance that every honest longing of my soul for character, consciousness, and achievement shall find realization. Therefore, I watch the sands of life run low without regret. I am standing before the veil and waiting a summons. When it comes I will greet it with a cheer. I am satisfied that yon laddie shall plod his day on the low level and see the unsuspected marvels yet unborn, while I strike the higher level in a world of pure spirit. I am just as eager to make that venture as I have joyfully lived my mortal career.'' A venture—yes, that is it. **The Romance of Immortality.**

V.

It was on a bench at the golf course. The game was over, and the professional who had made up our foresome had gone. We three remained. One was a professor of natural sciences in a foreign university. His training had been in biology, for which he had been fitted by heredity, aptitude, and discipline. The other friend was a noted preacher, who at that time was a member chosen from the non-conformist ministry in two and a half centuries. I said to our friend, the biologist, ''Has your conscience anything to say for immortality?'' ''Not a word. Not a word. The most that I can discover are imitations, but no clear word that might have even the reflection of a revelation.'' Then, after a moment's silence, he went on. ''I have a feeling that, until a man espouses either a cause or an individual for which he is perfectly willing to jeopardize life and would count it an honor to die, he does not come in sight of immortality.''

Immediately my parlimentary friend answered: ''I feel that you are right. I have long thought that when Paul wrote that first letter to the Corinthians he was semi-sarcastic in answering some questions about immortality. That Church was schismatic, having main cleavages and subdivisions. Among theme was a dilettante group who would rise at ten, breakfast at eleven, bathe at four, sleep at five, and in the drawing rooms at night discuss the problems of religion in academic fashion. And from this group some one said, 'Since you are writing Paul, just ask him how are the dead raised up, and with what body do the come?' And when Paul came to that question he wrote: 'How say some among you there is no resurrection of the dead? What can you know about it discussing this mystery over the wine cups? Get out on the fighting line. Put your problems into the crucible of experience, and you will learn the eralities of religion.' '' Then he added: ''Paul had both a person and a cause for which he was daily jeopardizing life. He lived constantly under the shadow of martyrdom. He knew that sometime the violence of the mob or headman's ax would terminate his mortal years. Therefore he was in view of immortality and eternal life.''

Action is the field of clear vision. Academic discussion and controversy often cloud issues which active experience will illuminate.

REV. WM. H. BRONG'S ANNIVERSARY

(Continued from Page 2)

Faith Reformed Church, Pen Argyl; Evangelical Reformed Church, Belfast, and Trinity Reformed Church, Wind Gap. Pipe organs were installed in three of the Churches and electric lights in all the Churches of the charge. Two young men were prepared for the Christian ministry: Rev. Harry E. Shephardson, New Providence, and Rev. Alvin F. Deitz, Shamokin. Women's Missionary Societies were organized in three Churches of the charge. On the Ministerial Relief quota $861.09 has

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already been raised and sent on to the Board. A parish paper has been published quarterly during the entire pastorate, and legacies ranging from $100 to $2,000 for two Churches in the charge, have also been received from four departed members.

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor, Room 416, Schaff Bldg.

Race Relations Sunday, first observed in 1923, through the active co-operation of the Home Mission Boards, of Y. W. C. A.'s. Y. M. C. A.'s, of thousands of local Churches and their auxiliariy societies and many social agencies, has become an event which is receiving attention in all parts of the nation. The date for the next annual observance is February 12, 1928. A leaflet containing "A Call to Penitence and Prayer," as well as topics, references and suggestions has been prepared and published by the Commission on the Church and Race Relations and may be secured by writing to the Federal Council of the Churches of Christ in America, 105 E. 22nd St., New York City, 5c per copy, $3.50 per 100.

"So early in the morning"—that was the time the girls of the Guild of First Church, Salisbury, N. C., went caroling on Christmas. Mrs. H. L. Misenheimer, their counselor, accompanied them.

Mrs. Paul D. Yoder, of the Jefferson Charge, Gettysburg Classis, reports that eleven and one-half dozen Prayer Calendars were sold. She adds: "They never have been so beautiful."

Miss Alice I. Good, of Waynesboro, when ordering Thank-Offering boxes for each child in the Mission Band, said that heretofore there had been only one box for the entire group, but the children insisted on having individual boxes. She and her helpers are eager to see the results of this change. Miss Good says that they have found "Everyland" not only entertaining, but very instructive and as a result of their reading, they are planning to join in the Mexican Good Will Project.

The Christian Endeavor at Bethel Reformed Community Center is happy again for, as usual, they won the banners at the South Branch Intermediate C. E. Rally. Fifty-eight Endeavorers were taken to the meeting in two cars. Mr. Kleinginna says: "The automobile is a great asset to Christian work when rightly used." On January 10, the Central Committee held its monthly meeting in the Queen Esther room at the Center. In the absence of Mrs. Fillman, who is in Florida, Mrs. Hartzell presided. The committee is rejoicing with the superintendent and the workers because of the progress which is being made along all lines. Mrs. Oelkers, a trained nurse, is giving her services to the mothers of the Center, instructing them in right living. Miss Helen Tobias, a student in the Philadelphia School for Christian Workers, is doing splendid work with the children. Each Tuesday and Thursday afternoon, she has a kindergarten for little folks and on Sunday she has a class of junior girls in the Sunday School. She also does some calling in their homes.

One of the interesting reports at the recent meeting of the Federation of Women's Boards of Foreign Missions of North America showed that the gifts from the 1927 Day of Prayer were $5,125.61 for Christian Literature and the Union Christian Colleges. In 1926 there were $4,309 for the same objects.

OBITUARY

GEORGE FORWICK

The passing of Elder George Forwick, of Columbus, Ohio, has removed from the Church life of our denomination one of its unique Churchmen. Mr. Forwick was born in Ibbenburen, Germany, Jan. 6, 1867. When but a mere lad of 14 years he came to America, making the long journey alone. He landed in Baltimore, where a clergyman of the Reformed Church met him and assisted the youthful adventurer in locating himself. Through this help he found his way to Cleveland, Ohio, where he made his home for ten years with an uncle, the Rev. Frederick Forwick.

While in Cleveland he learned the trade of a book-binder. He was employed by the Central Publishing Co., and continued with them for a period of 10 years. His strict application, coupled with a keen insight and constant study, caused young Forwick to become a skilled expert in this field of activity. At the age of 24 he moved to Akron, Ohio, where he became identified with the Werner Co., as their book-binder. He also became an active worker in the First Church of that place. While living here he married Miss Elizabeth Meier, who also belonged to the First Church.

In 1912 Mr. Forwick accepted a position with the Lutheran Book Concern, of Columbus, Ohio, which position he held until the time of his death, which occurred on Christmas Day, 1927. While Mr. Forwick for a number of years had not been strong physically, having had four strokes, yet he was constantly active as a member of the Reformed Church. Upon coming to Columbus he at once identified himself with Wilson Avenue Mission, to which he gave liberally of his energy, his means and his prayers. He served a number of terms as an elder. He was a constant friend and advisor to his pastor, sacrificial and liberal of heart, with a staunch and sturdy faith in God and right, a skilled and learned craftsman, "a workman who needed not be ashamed."

The funeral services were conducted from his late residence in Columbus, by his pastor, Rev. Clarence Woods. Services and interment were conducted in Akron, Ohio, by Dr. E. M. Beck, of Canton, and Rev. O. W. Haulman, of Akron. He is survived by his wife and two daughters, Mrs. Melvin E. Beck, of Chicago, and Miss Marguerite Forwick, at home. —C. W.

THE REV. JAMES O. OSWALD

Death on Dec. 17 called to his final reward Rev. James O. Oswald, Slatington, Pa., pastor of the Frieden's Charge. Although the greatly beloved and esteemed pastor was ailing for the past two years, his death came rather suddenly and was a severe shock to his immediate family, his parishioners and the community where he labored faithfully for more than 17 years. Rev. Mr. Oswald was stricken while performing a marriage ceremony, life having fled by the time he was carried upstairs. Rev. Mr. Oswald had returned from the Allentown Hospital only three weeks previous, where he had been confined since Sept. 14, suffering from the effects of a stroke and a fractured skull, this injury resulting from a fall to the sidewalk.

Rev. Mr. Oswald was born on Nov. 6, 1868, in Albany Township, Berks County, a son of Samuel Oswald, of Lancaster, Pa. At the age of 16 he began to teach school at Ecksville, Berks County. After teaching for 8 years he entered the Eastman Business College, Poughkeepsie, N. Y., graduating from the business department. In the fall of 1895 he entered Franklin and Marshall College, and prepared for the ministry at the Lancaster Theological Seminary, graduating in 1902 with honors, having represented the Church History Department on the occasion of the commencement exercises. After his licensure, ordination and installation by Lehigh Classis, he served Zion's Charge for three years. He was next called to the pastorate of the Great Swamp and Chestnut Hill Charge at Spinnerstown, Pa., in Goshenhoppen Classis, where he continued in the active discharge of his duties from October 18, 1894, to March 1, 1910, when he began his pastorate in the Frieden's Charge in Lehigh Classis, where he continued his earnest and successful labors until the time of his death.

Rev. Mr. Oswald was married to Lettie N. Lutz, who survives him with one daughter, Velma, a student at West Chester Teachers' College. Two children preceded him in death.

Services at his late home, 852 Main Street, Slatington, were in charge of Rev. T. H. Bachman. Rev. Corson Snyder read the Scripture lesson, after which Rev. N. F. Peters, D. D., delivered an address. The service closed with a hymn read by Rev. O. P. Steckel. Most impressive were the services at Unionville Church, in charge of Rev. Robert M. Kern, pastor of St. Andrew Church, Allentown. The procession into the Church was led by the officiating clergymen, followed by more than fifty other ministers of Lehigh and other Classes, and ministers of many faiths. Members of the three consistories preceded the casket which was followed by the Oswald family and friends. Granville Werley presided at the organ. Hymns, all of which were read, were some of the favorites of Mr. Oswald. Rev. Edgar W. Hohler, President of Lehigh Classis, read a hymn followed by a responsive reading, led by Rev. John L. Guth. The 23rd and 121st Psalms were read in unison by the clergymen. Rev. Jacob H. Longacre, Rev. Mr. Oswald's Lutheran colleague, offered prayer in German, Rev. Franklin H. Moyer, of the Phoebe Deaconess Home, read a hymn, after which Rev. Mr. Kern read the obituary. Rev. Dr. George W. Richards, of the Lancaster Theological Seminary, delivered the sermon. Rev. T. H. Bachman concluded the service by reading another hymn.

Services at Jacksonville Church, at which place interment was made, were in charge of Revs. Clarence Rahn, pastor of the Jacksonville Church, T. H. Bachman and R. M. Kern, who were the supplying pastors, during Rev. Mr. Oswald's illness. Rev. Mr. Bachman opened the service, after which Rev. Mr. Rahn offered prayer. The committal hymn was read by Rev. Mr. Kern, who also pronounced the benediction.

Rev. Mr. Kern, in his sketch of the obituary of Rev. Mr. Oswald, eulogized him in the following manner: "For many years Brother Oswald served very faithfully as President of the Board of Trustees of the Phoebe Home. He took great interest in this institution as well as in the Bethany Orphans' Home. He went out into the field early and late, and personally gathered the necessaries of life for the homeless, aged, and dependent orphans. He was loyal and true to all the institutions and causes of the Church. The Church's burden was his burden and became the object of his prayers. He was fluent and energetic in the pulpit, and always came with a message from God, having himself lived with and close to God. 'Jesus I live to Thee; Jesus, I Die to Thee.' He was the friend of all, and was befriended and loved by all. It was truly a blessed ministry. His memory will live long in the hearts and minds of his ministerial brethren, and his many devoted followers in this and his former parishes. Even in death we will not be divided."